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WITH THE CO-OPERATION OF THE CLASSICAL ASSOCIATION OF NEW ENGLAND
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Volume XIII

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Number 2

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THE CLASSICAL JOURNAL

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Editorial

THE CLASSICAL CONFERENCE AT PRINCETON

[When the classical conference at Princeton was announced, we requested Mr. W. Sherwood Fox, then of Princeton, but since removed to Western University, London, Canada, to prepare for our readers a report of that conference. This report is now at hand and we feel justified by its importance in giving it editorial prominence.]

Although the purpose and nature of the classical conference held at Princeton University on the second of last June were clearly set forth in the press prior to the meetings, yet an erroneous impression concerning them has prevailed in many quarters. Even a large number of teachers of the classics, both in the United States and in Canada, have failed to grasp the significance of this remarkable gathering. Is there any reason for wonder, then, that the utilitarian world has been able to withhold from this conference the distinction due it because of its unique importance? It seems really necessary that a statement should be made as to just what the conference was, and what it was not.

The one theme of all the addresses was the place of classical studies in liberal education. Moreover, the addresses were one and all delivered by, and expressed the carefully formulated conviction of, a number of American citizens of national and even international distinction who by vocation are not associated with the teaching of the classics. One does not need the eyes of an Argus to see that this one circumstance alone marks the Princeton conference as something very different from all those that have

been held before. Even at the risk of seeming to become for the time being a mechanical cataloguer, the writer feels that he must give the complete personnel of the *conférenciers*; otherwise its importance might fail to be fully grasped.

The participants in the conference were as follows: from the field of the universities and colleges: John Grier Hibben, president of Princeton University, and Nicholas Murray Butler (letter), president of Columbia University; from schools: Alfred Stearns, principal of Phillips Academy; from law: Roscoe Pound, dean of the Law School, Harvard University; from medicine: Lewellys F. Barker, president of the American Neurological Association, 1916, and professor of clinical medicine, Johns Hopkins University; Victor C. Vaughan, president of the American Medical Association, 1914, and Dean of the Medical School, University of Michigan; from biology: H. H. Donaldson, president of the Association of American Anatomists, 1916-17, and professor of neurology, The Wistar Institute; from chemistry: Charles H. Herty, president of the American Chemical Society, 1915-16, and editor of the *Journal of Industrial and Engineering Chemistry*, New York City; from geology: William Berryman Scott, member of the National Academy of Sciences, vice-president of the American Philosophical Society, and Blair professor of geology, Princeton University; from engineering: Lewis Buckley Stillwell, member of the National Research Council, past president of the American Institute of Electrical Engineers, Consulting Engineer, New York City; from physics: William Francis Magie, former president of the American Physical Society, Henry professor of physics and dean of the faculty, Princeton University; from business: Alba B. Johnson, president of the Baldwin Locomotive Works, Philadelphia; Fairfax Harrison, chairman of the Committee on National Defense of the American Railway Association, and president of the Southern Railway, Washington, D. C.; from economics: Henry W. Farnam, president of the American Economic Association, 1912, and professor of political economy, Yale University; from architecture: Thomas Hastings, Carrere & Hastings, New York City; from journalism, Edward P. Mitchell, editor of the *Sun*, New York City; Charles R. Miller, editor of the *New York Times*, New York City.

The conference closed with an address on "The General Value of Classical Studies" by Hon. Henry Cabot Lodge, United States senator from Massachusetts.

The list just given is, as it were, that of the *dramatis personae* appearing before the scenes. But what went on behind the scenes is equally, if not more, significant, and is due in large measure to the thought and activities of the same class of men who made the public deliverances. Indeed, it is to a group of prominent bankers, lawyers, and other business men that is to be given the credit of having conceived and made possible just such a conference as has been held. On the other hand, for the details of the meetings, such as the securing of the speakers, the balancing of the programs, the smooth progress of the sessions, in short, the practical engineering of the whole scheme, most of the credit is due to the enthusiasm, ingenuity, and industry of Dean West, of Princeton University. The fact that leading men of affairs, not professionally connected with the quadrangle and the classroom, are the moving forces behind this movement ought to be regarded as the most substantial encouragement that has been vouchsafed the teachers of the classics for many years. For what more convincing demonstration could we ask of the correctness of our observation and of the soundness of our contention as to what constitutes a truly liberal education? At least it permits us to say that the frequent charge against us of defending the classics through fear of losing our bread and butter and because of our incurably academic habit of thought, may be, after all, only a begging of the question and needs reconsideration.

In view of the fact that all the addresses delivered at the conference have been published in book form,¹ it is outside the scope of this paper to attempt to give their substance in detail. Rather, it seems advisable to keep within the limits of a few observations upon impressions carried away from the meetings and upon two or three arguments presented by certain speakers.

Perhaps the most damning, certainly the most boring, feature of conventions of all kinds in which participants are left free to choose their own topics is the sameness of the arguments set forth.

¹ *Value of the Classics*. Edited by Andrew F. West. Princeton: Princeton University Press.

This classical conference, on the contrary, was unique in that the addresses, while intensely unanimous in their main contention, were marked by a marvelous variety of argument. Indeed, certain of the audience who had no knowledge of the hidden machinery of the meetings went away with the idea that the topics had been carefully chosen so as to avoid overlapping, and then assigned like so many themes for classroom exercises. One auditor expressed his opinion that this playing of individual parts had all been agreed upon, as it were, in caucus. The fact is, however, that each and every speaker chose his own theme, developed it in his own way, and based his support of classical studies on his own independent observations.

The utilitarian who would measure all education by the profit and loss account of the graduate will find very little comfort in the statements of these men of affairs, each of whom had an unequivocal word or two regarding some particular calling in training men for which this same utilitarian claims undisputed supremacy for his own methods. For instance, the editor of the *New York Times* and the editor of the *New York Sun* told the man who aspires to the highest honors in journalism that the shortest road to English lies through the classics. By means of this same study, remarked one of them, one gains an idea and appreciation of morals in word-relationship—a statement by no means pointless in view of a certain glaring fault in North American journalism. To the aspirant to success and distinction in medicine Dr. Barker declared that to such an extent do the classics generate sympathy and breadth of mind in doctors that he is inclined to doubt if it is advisable for one with no aptitude for Latin and Greek to pursue medicine. Dean Vaughan, by no means directing his remarks to medical men only, said that he regards Latin and Greek as distinctly utilitarian in that carelessness and superficiality are incompatible with the good study of the classics. Dr. Herty informed the student of chemistry that classically trained specialists in this field have risen to the highest posts and honors owing to their superior powers of expression. To the geologists Professor Scott made virtually the same statement regarding their eminent men. Finally, with reference to a field of study which in our universities

has become utilitarian rather than cultural, Professor Farnum observed that in his experience the doctoral theses in economics written by those who had not had at least compulsory Latin required the most reviewing and revising. We record the foregoing statements without further comment.

Two of the contributors to the symposium pointed out that classical study is to the best in higher education what embryology is to the science of medicine. The worth of this comparison is more appreciated when one bears its sources in mind—President Butler and Dr. Barker, the one in a position unsurpassed for the observation of the interrelations of what one might call the departments of knowledge, research, and application, the other, one of the most eminent medical men of our time. Our modern civilization is, indeed, fundamentally Greek, and, if we would fully comprehend its genius and possibilities, we must know the spirit of the ancient culture as well as it is possible to know it at this late date in the world's history. This high requirement cannot be met by studying only the translations of the literature of Greece and Rome. There is, as President Butler most emphatically declares, no substitute for a classical education gained through the study of the two literatures in the original languages, if one has for his ideal the amplest comprehension of our civilization.

At first sight the foregoing argument looks like a novel one. In reality it is only the application to the classics of the practice of utilitarians of all generations, in school and out. The manufacturer trains the candidates for the highest posts in his employ by making them acquainted with the whole plant from cellar to garret, all the processes of manufacture, the problems of distribution, and methods of accounting. Similarly with the merchant, the engineer, the great contractor, and what not. There is no need to carry the parallel farther. Granted that the goal of liberal education is to make a man as efficient in relation to life in general as the leaders in the practical walks of life are in their several fields, the validity of President Butler's conclusion becomes manifest.

Akin to the argument just reviewed was one which was put forward by several speakers, each casting it in a way which best brought out his own experience and convictions: that the study

of the classics teaches the law of continuity of human nature as nothing else can do. Principal Stearns, for instance, maintained that even the short course in classics provided by the preparatory school indelibly impresses this law upon the mind of the youth. Professor Scott again compared the study of the classics with geology, asserting that the former enables the mind to comprehend the unbroken succession of the strata of civilization just as the latter reveals the sequence of the ages of the world in the various terrestrial formations. Still another speaker alluded to the same principle when he coupled the general statement that in language we have racial memory, with the particular statement that in the classics we have the most valuable instance of racial memory.

The limits of this report preclude discussion of the processes of reasoning by which the speakers reached their conclusions. At all events, it is clear that if these claims are true the importance of the classics is very real. Whether the student in his years of manhood becomes a politician or only an elector, he is enabled by the cultivation of his sense of the continuity of human nature to resist certain movements and tendencies by taking his stand on the sure ground that according to the experience of the race they are destined to fail or even to bring disaster. On the other hand, he can with equal confidence in his position abet certain other movements and tendencies as adapted to the needs and capacities of human nature. In short, his training in the psychology of the race will make for economy in legislative effort and improvement in legislative achievement.

In his contribution to the discussion Dean Magie presented an argument in favor of classical studies which aroused no little debate after the meetings. The classicists, of course, accepted it as a concession which the natural scientist ought long ago to have recognized and granted; but many non-classicists maintained that it was put forward without sufficient qualification. The point is twofold, part protest, part claim. In the first place Dean Magie very emphatically denied that the specialists in the natural and the applied sciences have the right to appropriate the term science for their departments alone. A sense of the morality of terminology should move all scholars to set the lay world an example in speaking

of linguistic science and literary science. Dean Magie's protest against this theft of terms is indeed timely. The second part of the argument is a statement of fact justifying the first part. It is to the effect that in the proper study of Greek and Latin the mind receives the same type of training that it receives in conducting experiments in the natural sciences. For example, in translating (unaided, presumably) a passage of classical literature the mind works from the known to the unknown, often laboriously, to be sure; nevertheless, when the work has been accomplished the unknown becomes the known. Repetition of the process ingrains a habit of thought and a manner of viewing the world.

If Dean Magie's statement is true, the classicist will be tempted in his enthusiastic reception of it to draw many conclusions which, while perhaps correct, might still be difficult to defend convincingly. One must employ caution in applying the principle. Nevertheless it does not seem rash to assert that a student thoroughly trained in the classics is at least not devoid of a knowledge and an appreciation of the principles of observation, experiment, and proof, which in these latter days are frequently claimed as derived only from the study of the natural sciences.

CICERO'S RELIGIOUS BELIEFS¹

BY W. D. HOOPER
University of Georgia

This brief paper is intended to be a note to a note in Professor Tyrrell's *Correspondence of Cicero*. The formal biographers of Cicero seem to have been impressed with a very high sense of the religious tone of much of his writing, and with a feeling that he exemplified these high ideals in his life. It is needless to say that this latter view is not shared by Drumann, Mommsen, and their followers, but the men who have studied his career most closely with a view to expounding it sympathetically in their books seem to be unanimous on the point. Thus Forsyth, in his *Life of Cicero*, says:

And although on speculative questions, such as the nature of the gods, the Supreme Good, and similar subjects, he was more the expounder of the opinions of others than the asserter of his own, he was a firm believer in the great cardinal doctrines of a Providence and a Future State. And he was also firm and decided in his views of moral obligation. In his lofty and unhesitating choice of Right in preference to Expediency as the rule of conduct he is a safer guide than Paley; and his work *De officiis* is the best practical treatise on the Whole Duty of Man which pagan antiquity affords.²

And more emphatically Anthony Trollope, in his *Life of Cicero*, says:

Cicero was no doubt a pagan, and in accordance with the rules prevailing in such matters it would be necessary to describe him of that religion, if religion be brought under discussion. But he has not written as pagans wrote, nor did he act as they act. The educated, intelligent Roman world had come to reject their gods and to create for themselves a belief—in nothing. It was easier for a thoughtful man, and pleasanter for a thoughtless, to believe in nothing than in Jupiter and Juno, in Venus and in Mars. But when there came a man of intellect so excellent as to find, when rejecting the gods of his own country, that there existed for him the necessity for the real God, and to

¹ Read by title at the thirteenth annual meeting of the Classical Association of the Middle West and South.

² P. 325.

recognize as a fact that the intercourse of man with man demanded it, we must not, in recording the facts of his life, pass over his religion as though it were simple chance. . . . Cicero did not come at all as a teacher. He never recognized the possibility of teaching men a religion, or perhaps the necessity. But he did see the way to so much truth as to perceive that there was a heaven; that the way to it must be found by good deeds here on earth; and that the good deeds required of him would be kindness to others.¹

And in the same sense Friedländer, *Sittengeschichte Roms*, says:

And yet, though Cicero recognized doubt as justified, his own conviction was as firm as it could be without a belief in revelation, and we may presume that his grounds for a belief in immortality were those of the majority of believers, for the very reason that they rest, not so much on dogmas or results reached by philosophical reasoning, as on the instincts, the needs, the feelings, that are partly common to human nature and partly had grown from the peculiar influence of Roman development [if I may so translate that much abused word *Kultur*].²

And, in a recent work on Cicero, Mr. Hannis Taylor, according to his reviewer, finds that Cicero's significance for the world is not in his greatness as an orator, as a statesman, as a patriot, or as a scholar, but in his discovery of monotheism and in so popularizing this belief that he paved the way for Christianity. This novel view will hardly be accepted widely, but it serves at least to show the esteem in which thoughtful minds hold the views of the great Roman.

It would be a work of supererogation, in this presence, to quote, even briefly, from the thousands of passages in Cicero's writings which treat directly of religious or moral questions. They occur so often and in so many places that it is impossible not to take them as the expression of Cicero's own views. But Professor Tyrrell, the editor of his correspondence, and a most sympathetic critic, makes the following statement: "Again we have a view very characteristic of the modern Frenchman in the lightness with which he assigns to Terentia religion as her department, while his own business is with men."³ This remark he expands in a footnote, as follows:

We find often in Cicero casual hints at his agnosticism, for instance in Att. v. 10. 1: "For now what harm, pray, has death brought to him? Unless

¹ P. 330.

² III, 745.

³ I, p. 40.

perhaps we are led by silly tales to think that he is suffering the torments of the impious in the lower world. . . . If these things are false, as now all men understand, what pray has death taken from him except the sense of pain?" In the speech for Rabirius, Cicero anticipates an eternal existence for the souls of the good, basing it on the instinctive belief of mankind; again in the *De haruspicum responsis* he affirms his belief in the existence of gods, grounding it on the evidence of design in nature; again in the *De natura deorum* and in the *De re publica* he speaks of an overruling Providence. But it is strange how lightly his beliefs sit upon him and how little they influence his conduct. In the *Tusculan Discussions*, I, 74, he says that the god who holds authority in our breasts forbids us to leave our post without his leave; yet we know that during his exile he clearly and deliberately contemplates the commission of this act, and we hear nothing at all about any prohibition of conscience or even a hint that self-destruction is unworthy of a good man.

There is perhaps no man in history of whose inmost thoughts we know as much as we do of those of Cicero. His friends committed the most appalling indiscretion in publishing his most intimate correspondence to the world, seemingly without thought or care of the impression it would make on those who read it. For this reason those who read it candidly are surprised, not that it shows many evidences of weakness, but that there is so little in it unworthy of the great man—and this in spite of the fact that he speaks to his friend Atticus in the most intimate way, and says things to him that few of us would be willing to say to anyone. There is absolutely no concealment, and we can trace the very mood in which he writes. It is, therefore, in these intimate letters that we must look for those "hints" of which Professor Tyrrell speaks, and not in his public speeches, or in the formal treatises, or even in the letters which were addressed to all sorts of correspondents. For he tells us expressly, in a passage which fortunately did not impress his editors: "For I write in one way what I think only those to whom I am writing will read, and in another way what I think many will read."¹ We may therefore take for granted at once that the passage which Professor Tyrrell quotes to show his agnosticism did not seem, in Cicero's own opinion, to be contrary to the beliefs expressed by him elsewhere; otherwise he would not have expressed it in a speech in court. He says at another place, in a letter of sympathy to a friend: "What I have

¹ *Fam.* xv. 21.

very often read and heard, that there is no ill in death, for if sensation is left in it that is rather to be called immortality than death, but if it is lost that ought to seem no misery which is not felt."¹ In short, a disbelief in the traditional hell does not necessarily imply a disbelief in some sort of a heaven. His statement in the *De re publica* that "there is in the sky a definite place where the blessed enjoy everlasting life" is nowhere contradicted in any of the letters; at the utmost he states it as a possibility, quite in keeping with his system of philosophy, which accepts nothing positively and rejects nothing positively, holding that a reasonable degree of probability is all that the human intellect can attain—and this is not what is ordinarily considered agnosticism in religion. A thorough search of the correspondence fails to invalidate the statement of Friedländer that, "though Cicero recognized doubt as justified, his own conviction was as firm as it could be without a belief in revelation."

But Professor Tyrrell finds a disposition to "assign to Terentia religion as her department, while his own business is with men." This statement is based on one passage in the letters: "If these ills are fixed, I wish to see you as soon as possible, light of my life, and to die in your embrace, since neither the gods, whom you have most earnestly worshiped, nor men, whom I have always served, have returned gratitude to us."² I do not see any "lightness" in this despairing exclamation, and it was written at the one time of Cicero's life when it is universally recognized that he was least himself. His unjust banishment, embittered as it was by the feeling that he had been betrayed by those whom he had unselfishly served, seems to have thrown him into such a state of despair that he loses actually that clear style for which he is famous and comes as close to writing bad Latin as it is possible for Cicero to do. As against this idea, and at the same time as illustrating his feeling, I would set a passage from a letter to his brother written during the same time: "But may you not experience this. I would pray the gods that you might not, had they not ceased to hear my prayers."³ Surely here is neither "lightness" nor agnosticism in the ordinary sense of the word. In this same period occurs that

¹ *Fam.* v. 16.² *Fam.* xiv. 4.³ *Q.F.* I. 3.

inconsistency to which Professor Tyrrell refers again. It is not to be doubted that he contemplated suicide at this time. This is shown in several passages, notably one to his brother: "However, I shall live as long as you need me and as long as you see that some danger must be faced; I cannot stay longer in this life. . . . It ought not to be and cannot be that I should linger in this wretched and disgraceful life longer than your needs or a well-grounded hope demands."¹ It is, however, difficult to decide whether this is a counsel of despair merely, or whether he felt himself justified by the words he added to that passage which was referred to above: ". . . Cato, however, so departed from life that he rejoiced that he had found a reason for dying. For that god who reigns in us forbids us to depart hence without his bidding, but when god himself gives us just cause, as then to Socrates, now to Cato, often to many, then, by my faith, the wise man will depart joyfully from this darkness into that light. And still he will not break those bonds of his prison, for the laws forbid it, but he will depart summoned and freed by god, as by a magistrate or some legitimate power."² Quite irrespective of the fact that the episode occurred some fifteen years before the passage quoted was written, the right of suicide was allowed freely by the Stoics and was very often exercised by them. And, knowing Cicero as we do and sympathizing with him, as most of us must who are honest, in his hesitancy when it came to a decisive action, we must believe that he was at most contemplating such a step, which (and Professor Tyrrell seems to have overlooked this detail) he never carried into effect.

The charge of agnosticism is much harder to meet. Very few men speak of these subjects in their private correspondence, and I have been really surprised at the number of passages which I have found which seem to give a clue to his real beliefs on the subject. It is necessary for us to keep in mind the remark of Trollope already quoted, that his intellect was "so excellent as to find, when rejecting the gods of his own country, that there existed for him the necessity of the real God, and to recognize as a fact that the intercourse of man with man demanded it." When, therefore, he speaks, at many points of his writings and speeches, of the immortal

¹ *Q.F.* I, 3.

² *Tusc. Disp.* I. xxx. 74.

gods, it is often impossible to say whether he is speaking from conviction or merely using a common expression. Many of the passages I have collected contain merely the exclamation *dei immortales* or *dei boni*, and these are of course to be disregarded. The passage on which Professor Tyrrell bases his charge is in a letter to Atticus (iv. 10. 1) in which he says: "Chance will see to this, or if there is any god who cares for it." It is most astonishing that this should be made the basis for a charge of agnosticism; he has just said how he longed for a stroll and a chat with Atticus, and the whole sentence, which Professor Tyrrell does not quote, is, "But as to that stroll, chance will see to it, or if there is any god who cares for it." If, now, we remember that Atticus was an Epicurean, whose whole philosophy was based on a denial of the existence of the gods, and if we also think of the trivial subject under discussion, it seems to me very unfair to take this as a serious doubt of the existence of a higher power. In two other passages to the same Atticus, on more important matters, he says, "But some god will control this,"¹ and "But fortune will see to this, since we cannot use reason much."² In a letter to another Epicurean he uses language which seems to me to give the clue to the passage under discussion, the point of which lies in the use of the disjunctive conjunction. He says, at a time of great crisis, "Unless some god or [*vel*] some chance comes to our aid, we cannot be saved."³ This seems to me to make clear that his own idea is that it is "some god," but if his correspondent, with a different view on such subjects, prefers to say "some chance," he will make no objection. Much more emphatic, both because of the circumstances under which the expression was used and because it was said to this same atheistic Atticus, is the really surprising statement: "Unless the same god, who freed me better than I dared hope in the Parthian war, favors the state."⁴ Twice to this same Atticus and to his wife he makes practically the same reference to Providence: "If the gods help me, I hope to be in Italy about the ides of November"⁵; and "With the help of the gods you may expect me before frost."⁶ In the last period of his activity in public life, when he was the real, though unofficial, head

¹ *Att.* vi. 3.³ *Fam.* xvi. 12.⁵ *Att.* xvi. 3.² *Att.* vi. 4.⁴ *Att.* vii. 1.⁶ *Fam.* xiv. 5.

of the Roman state, exerting every effort to rally the only forces that could prevent the shipwreck of what he considered the best form of government that had ever existed and the only hope of human liberty, he writes to all sorts and conditions of men with increasing earnestness and solemnity, and we have frequent appeals in the name of the gods. Especially to Brutus does he appeal to stand firm for the right side: "Bend yourself, by the immortal gods, to that care and thought,"¹ he writes one; "Do not lose the opportunity, by the gods, for this service,"² to another; "If some god had not given that mind to Octavianus Caesar, we should have been lost."³ And to Brutus, over and over, he writes: "The temples of the immortal gods are threatened by the hopes of these needy and desperate men";⁴ "To the rescue, then, by the gods";⁵ "But hasten, by the gods";⁶ and, again, "In you and your colleague, under Providence, is all our hope."⁷

It is, as I have said, difficult to prove a negative, and especially to meet the charge that a man who has professed a firm belief in an overruling Providence in his formal writings has denied it, in effect, in his more esoteric utterances. But it would take very much more proof than I have been able to discover to convince me that Cicero was disingenuous in this matter.

In a note to a passage in the *Academics* Dr. Reid says very truly: "To a large portion of the educated classes of the time philosophy was as real a thing as religion is to the same classes now, and they lived by it just as much." Of Cicero's views on philosophy we must have the highest opinion; the charge is that they sat lightly on him and had little influence on his conduct. I have never seen a most significant letter quoted on this point, and I therefore quote it at some length. A young man, Mescinius Rufus, had been Cicero's quaestor in Cilicia. We are repeatedly reminded that the relationship between a governor and his quaestor was almost that of a father and a son. At the outbreak of the Civil War, when men were greatly divided in their views, this young

¹ *Fam.* x. 3.

² *Fam.* x. 5.

³ *Brut.* ii. 5.

⁴ *Ibid.*

⁵ *Brut.* i. 14.

⁶ *Ibid.* i. 15.

⁷ *Fam.* x. 22.

man wrote to Cicero for advice, and the reply seems to me to show an attitude which is worthy of all praise:

Though I never had any doubt that I was very dear to you, still I realize that more every day, and this is clear which you told me in a certain letter, that you would be more devoted to me than you had been in the province—though, in my judgment, nothing could be added to your devotion in the province—as your judgment is freer. And so your former letter gave me the greatest satisfaction, as I saw from it that you were most cordially awaiting my coming, and since affairs had turned out otherwise than you thought, that you were greatly pleased by my advice; and from this last letter I received great pleasure from your decision and from your loyalty—your decision, because I see that you, as all strong and good men ought to do, think that nothing is expedient except what is right and honorable, and your loyalty because you promise that you will stay by me whatever plan I form. Nothing can be more gratifying to me than this, nor, as I think, more honorable to you. . . . What is right is clear; what is expedient is doubtful, but still, if we are the men we ought to be, that is, worthy of our study and of our writings, we ought not to doubt that those things are most expedient which are most honorable.¹

It is perfectly clear that Cicero had no illusions as to the outcome of this struggle. He knew, as few others did, the weakness of the party of the so-called "Optimates" and the formidable power of Caesar. He detested the indecision, the petty jealousy, the weak boasting, the sordid greed, of the majority of the followers of Pompey, miscalled the Great, and had no exaggerated idea of the genius of that doughty warrior. And yet, because he thought that honor and duty pointed that way he trod it unhesitatingly. As Trollope says, "Cicero was no doubt a pagan," but we may be pardoned for expressing the wish that those who profess a better creed might feel as deeply and sincerely as he seems to have done that only those things are most expedient which are most honorable and might as consistently show the courage of their convictions.

¹ *Fam.* v. 19.

SOME DESIRABLE FEATURES OF THE SYLLABUS IN LATIN FOR THE FIRST TWO YEARS¹

BY S. DWIGHT ARMS
University of the State of New York

The superb defense of classical studies that the past few years have brought forth is a noteworthy fact in our educational history. The pity of it is that such a defense should have been made necessary by persistent attacks; and, when the source of such attacks is taken into account, the wonder of it is greatly intensified. The assumption on the part of men from whom we have the right to expect sanity of judgment and clearness of vision, that there is or can be in fairness any conflict between science and the humanities, between things practical and things disciplinary and refining, is quite beyond explanation. Happily, such attacks have been less frequent and less violent of late. The opponents of the classics are not so certain as they were ten years ago that there is nothing worth while in Latin and Greek, and when they speak now, their expressions of opinion are tempered in some degree with moderation. Perhaps they are learning wisdom from the moderation that has characterized the defenders of the classics all along. For the latter group have never made the claim that Latin and Greek are the only things of value to the student of today. They have welcomed the growing recognition of science in the schools, and they have understood the possibilities for educational betterment that lie along the pathway of vocational activities. Their only contention has been that the finer things in education and in life should not be lost to our young people nor be put in an obscure corner of the school's expanding curriculum. They have avowed that by such a procedure our educational scheme will lose its perspective by placing undue emphasis on the so-called *practical* studies.

¹ Read before the joint meeting of the Classical Association of the Atlantic States and the Classical Association of Pittsburgh and Vicinity, at Pittsburgh, April 28, 1917.

Now that apprehension of ill for the future study of Latin is waning among observant school men, the occasion is opportune to turn from a defense of the classics to a searching consideration of the materials and methods whereby we may make Latin more attractive, more useful, and more inspiring to the young people who in increasing numbers are frequenting our high-school classrooms. Perhaps it was to the neglect of such matters that the attacks on the classics may be ascribed. Certain it is that progress in the choice of materials, in the preparation of textbooks adapted to instruction in its early stages, and in the development of skill in teaching Latin has not kept pace with the progress made in various other fields of high-school study. And so the criticism is fair that, by reason of the materials that are utilized and the methods that characterize its teaching, Latin is not measuring up to its full possibilities as a fine instrument of training in our schools.

Doubtless the most important opportunity for betterment lies along the line of improvement in teaching. Good teaching offers the solution of many an educational problem. This remark is peculiarly true in its application to the Latin problem. The fact may be passed by its mere statement, for it has been brought out cogently in the papers and discussions that have been presented here today. It remains to point out: (1) the important relationship that an appropriate syllabus sustains to effectiveness in teaching; (2) the more important features of such a syllabus.

I shall content myself with asserting without discussion that there *is* such a relationship between a good syllabus and good teaching. That clears the way for taking up the main topic assigned to me for this occasion.

What, then, are the more important characteristics of a good syllabus in Latin for the first two years? First, there is the *look ahead*—recognition of the fact that the character of the work of the first year will limit and determine in large measure the character of the work of the second year. That means that in framing the outline for the first year the goal to be reached at the end of the second year must be kept steadily in view. In fact, the activities of these two years in Latin are so closely interrelated that they should be thought of as a *unit*. The syllabus should be constructed

accordingly. If mastery of certain fundamentals is not attained in the first year, there will be disappointment in the accomplishment of the second year. Accordingly, *goals of achievement need to be clearly set*. In my judgment these goals should mark the end of each half-year of study for the first two years. Secondly, there is *definiteness*—a clear and complete setting forth of the minimum requirements by half-years.

Broadly, what essential elements should enter into such requirements?

1. *A definite vocabulary*.—The minimum list presented in the syllabus for the first two years should contain not less than 1,000 words, with meanings indicated, presented by half-years, say, 250 words for each half-year. Some difficulties will arise in selecting the words and, more particularly, in determining the meanings to be presented. It must be frankly admitted that no two men, no two committees, would select identical lists. That, however, is a detail on which differences might properly be resolved in an effort to secure a fairly representative standard list. Then, momentum in class might be had through unison drills, flash-card devices, and time-limited tests. All along the aim would be so to mechanize the command of words and their meanings that there would be no conscious interval between the time of visualizing or hearing the word and the utterance of its meaning. In my opinion the drill should be quite as persistent on the English-into-Latin as on the Latin-into-English. It is hardly possible to overvalue what such a mastery of vocabulary would mean as a timesaver in and out of the classroom, as an asset to the student in reading Latin. My own impression, based on observations in hundreds of classrooms, is distinct and emphatic that the failure commonly noted to possess such a command of vocabulary is responsible for the pitiful slowness with which many pupils translate and for the failure to make good that is all too frequent in Latin study at the present time.

2. *Provision for mastery of essential inflections*.—Not less important than mastery of vocabulary is mastery of the essential inflections. From time out of mind the custom has prevailed to cover the entire field of these inflections in one year. In years gone by, when students were older when they began Latin than they are now, and

when they took school life and school duties much more seriously than they do now, such a procedure was defensible. But at present, with pupils as they are, with interests as they are in school and society, such a procedure is no longer practicable. The thing may be attempted, is attempted in most schools, with resultant disaster. The list of the unsuccessful and the submerged grows larger and larger as the year advances. In the end an abnormally large percentage will be lost to the study, will appear as repeaters in the beginning class the next year, or the second-year class will show a big proportion of pupils who are floundering in waters that are beyond their depth. In the light of such observations I am absolutely committed to the view that the work of mastering the fundamental inflections should be extended over *three half-years*. Abundant compensation for slower progress would then be found in knowledge more complete, more correct, and more secure, and in the opportunity afforded to apply in varied ways the vocabularies presented and the inflectional forms acquired, in translation and in exercises in oral and written Latin. Much more fully, too, than at present, the resourceful teacher would find opportunity to strengthen the motive for continuing the study by illuminating incidents drawn from Roman life and story, to inspire a growing appreciation of the worth of Latin, and, not least of all, to show and to emphasize the value of Latin in its relation to the meaning and the use of words in English.

3. *Principles of syntax*.—A syllabus for the first two years that is framed in a manner to reflect sound principles of pedagogy will be no less specific in its minimum allotment of essential principles of syntax. Here, too, differences of opinion will arise as to what are the essentials, but these differences will not be so great as to preclude the possibility of agreeing on a *minimum list* of principles, in the command of which a student may fairly be required to show facility and correctness, both in stating the rules and in their application in oral and written exercises. With equal readiness he may be expected to recognize the required constructions when he meets them in the lesson of the day. Beyond this minimum individual teachers may go as far as they think proper, but I am of the opinion that no temptation to go afield should be allowed to interfere with

the determination to get complete mastery of the essential principles required.

4. *Derivation*.—To the end that the practical value of Latin for everyday purposes of life may be made clear to the student all along his progress, a more systematic and teachable scheme for showing the manner in which the English grows out of the Latin, seems indispensable. A limited number of prefixes required in each half-year, coupled with an allotment of a minimum list of Latin verbs whose progeny in English is very numerous, seems to afford the greatest promise of effectiveness in this important feature of a desirable syllabus. Lists of verbs for such work prepared by experts would differ, but probably not greatly, on the first thirty or forty words. Details in their class use would be left to the individual teacher, but each pupil would be required to keep a derivation notebook and to give some time each day to systematic entry in this book of the results of his study of the assigned words as pursued in his Latin lexicon and in the English dictionary.

5. *Selections for reading*.—The choice of materials for reading during the progress of the first two years of study offers the greatest difficulty. The problem is accentuated by the dearth of really available literature from which to choose. This fact is particularly true in selecting the readings for the first three half-years. The ideal selections would have a Roman color, and they would be *thoroughly graded*. In the early days of study the selections would be so easy and so interesting that students would forget the irksomeness of drill in the joy of getting the thought of the incident or the story. Why may we not have more material for the early readings that suggests the inspired writer for youth rather than the literary hack, who has so many pages, so many sentences, to grind out by yardstick methods? I am convinced that the wooden first-year book, with its long lists of unrelated short sentences in Latin, followed by their inevitable long lists of short sentences in English, is more than all else responsible for the distaste and aversion manifested toward Latin by many students in the early stages of their study. Why may they not have easy graded readings that are of a character to appeal to youth? Pupils get such readings in English, in German, in French; why not in Latin? Of

course we must have short sentences, many of them, in the first year. But need they be unrelated in thought? If numbering of the short sentences is necessary for classroom convenience, there is certainly nothing in such a device to prevent their construction and arrangement in a manner to present *thought sequence*. Then it will be easy to reproduce the story told in these sentences in a short paragraph that will have real unity. By that sign the story or incident will take on interest, because it *means something* to the pupil. Such an arrangement of materials will result in an added facility in thought-getting and, consequently, in greater momentum in reading. Incidentally, the use of Latin connectives appropriate to a properly organized paragraph will prove a great reinforcement to progress.

Regarding the later readings of the two-years course I shall not speak in detail. Briefly, let me say that I believe in continuing Caesar, but I am for selections from the seven books in preference to a reading of any of the books entire. By selection we may get the things from the *Commentaries* that are of more value historically and that have a greater appeal to youth. The amount to be read will be variable in proportion as more or less time is given to reading easier Latin before taking up Caesar. The conventional requirement of the equivalent of four books of the *Commentaries* may reasonably be modified in behalf of greater interest and of better scholarship. It does not seem desirable to begin Caesar before the middle of the third half-year. If I could frame a syllabus in full accord with my judgment as to what is best for the pupils and for the future of Latin study, I would not include in it the requirement of a line of Caesar before the beginning of the fourth half-year.

I have said nothing so far regarding the relation of the colleges to the schools in influencing the character of the syllabus for the first two years, but I trust it may not be thought out of place in this presence for me to state frankly my view regarding this matter. And first, the fact is not to be overlooked that the proportion of students taking Latin who utilize that study for admission to college has fallen off greatly within the past ten years. While statistics in my own state (New York) show that within the period mentioned

there has been an increase in total enrolments in Latin quite commensurate with the increase in enrolments in the secondary schools, such increase has been more noticeable in the first- and second-year classes. At the present time over 75 per cent of all who begin Latin in New York State do not continue the study beyond the end of the second year. In this connection the exhibit shown in Table I is significant:

TABLE I
ENROLMENTS AND PERCENTAGES IN ALL REGENTS
SECONDARY SCHOOLS OF THE STATE OF NEW
YORK FOR THE YEAR 1914-15

		Percentage of Total Enrolment	
Latin I.....	37,588	47.8	78
Latin II.....	23,723	30.2	
Latin III.....	11,926	15.1	22
Latin IV.....	5,328	6.9	
Total.....	78,565

The figures for the year 1915-16 are not yet available, but the variation in relative percentages for that year as compared with the preceding year will be very slight. It should be added that of all pupils who study Latin two years or less, only a very small proportion utilize credit in that subject for admission to college. Moreover, the likelihood that a pupil who enters college with only two years of Latin will pursue it further in college is small indeed. Accordingly, the college is not the first thing to think about, nor the more important thing to think about in framing a syllabus for the first two years. Rather the materials and the procedure that, all things considered, will yield the greatest good to the greatest number of students will be fundamentals in determining the outline.

In conclusion I wish to say that the State Examinations Board of the University of the State of New York, through a committee of seven men appointed about a year ago, have formulated and published a syllabus in Latin for the first two years. Of this syllabus the main points presented in this paper are the leading features. The syllabus is still subject to revision, but I have no

reason to think that the criticisms and suggestions based on the tentative outline recently sent to the schools will lead to changes or modifications in essential respects. This syllabus is not presented as the last word in indicating the spirit and content of a suitable outline for the first two years of Latin study, but its makers are confident that, broadly speaking, it is constructed on correct lines. Judging by the hearty reception already accorded to it by many successful teachers, the hope seems warranted that it may prove an effective instrument in stimulating a higher type of teaching. Mayhap it will also serve as an inspiration to the production of some textbooks for beginners, based on principles of sound pedagogy, in which shall be featured the large debt that English owes to Latin, and in which the way is made plain whereby young people may enjoy the study of Latin, even while they are mastering its paradigms and conning its rules of syntax.

THE TEACHING OF THE "TENSES" IN GREEK¹

BY GEORGE MELVILLE BOLLING
Ohio State University

In teaching the "Tenses" of the Greek verb the difficulties we encounter seem to me to be threefold. In the first place, the pupil meets with a new category, "kind of action," for which his native language offers him no parallel, and for which his experience with Latin can give him at the best but slight preparation. To acquire a feeling for such distinctions is difficult; but the student does triumph over harder things than this, and will in the end probably adapt himself to this phase of the situation. One of these harder things is the second difficulty, which is of a diametrically opposite nature. About the expression of temporal distinctions the Greek language is, as compared either with Latin or with a modern language, surprisingly indifferent. And indifference toward a category recognized by his native language is a state of mind most difficult for a naïve speaker to attain. For him such distinctions are necessary forms of thought, and he has a touchingly childlike confidence that somehow they are made in the new language—if only he may discover how. Indeed, such feelings, backed by the habit of interpreting language in the light of logic and not of psychology, have left their mark upon our Greek grammars, but that is a chapter in the history of linguistic studies that still remains to be written.

These difficulties lie in the nature of the subject and are unavoidable. So far as they are concerned the present paper has nothing to offer except a plea for more frankness in recognizing and dealing with them. But the third—and to my mind the worst—difficulty is of our own making, or rather a part of our inheritance, and I believe that we can and should free ourselves of it.

This difficulty is created by the fact that we insist upon using one term, "tense," to designate two categories—tense properly so

¹ Read at the thirteenth annual meeting of the Classical Association of the Middle West and South.

called and aspect—and, what increases the confusion, two categories that are by no means coextensive. The recognition of these categories goes back to Curtius, and so unfortunately does the effort to bind them together in terminology. Instead of giving to these categories separate names, he clung to the traditional rubric and endeavored to bring under it his new idea: the tenses *tempora*, *Zeitformen* have two functions, the expression of *Zeitstufe*, and *Zeitart*. The terms thus coined have passed into English terminology in translations that have added to the confusion, as may be seen from Gildersleeve, "Brief Mention," *AJP*, XXXVII, 112 f. That what Curtius had in mind could not properly be designated *Zeitart* has long been recognized in the scientific grammar of Germany, and the term has been corrected in syntactical discussions to *Aktionsart* with much profit in resulting clearness of thought.¹

Of the results of this resolution to put two quarts into a one-quart jug, it seems hardly necessary to speak. Still I may be permitted to call attention to one or two things which our present terminology does for us. We teach the student to speak of present optative, aorist optative (which he interprets past optative), perfect optative, future optative—and then tell him that the difference between these tenses is not one of time. It is the same with the participle, infinitive, and subjunctive—only here the student is inclined (not unreasonably) to want also an imperfect and future subjunctive. Then the terms perfect, pluperfect, future perfect, have for him definite ideas—that these forms express the completion of one action at a time prior to the occurrence of another action. The Greek forms thus misnamed express nothing of the sort, and indeed all expression of "relative" time is foreign to the verbal forms of the Greek language.

However, it is not my wish to dwell upon the imperfections of the traditional system. I prefer to try to show something better that may be put in its place. I shall do that in the form of a treatment of the subject such as might, I believe, be given in a beginner's Greek book. It would run somewhat as follows:

¹ Stahl, to be sure, reverted to the form *Zeitart*, but that is properly condemned as a *glücklich überwundener Begriff* in Brugmann-Thumb, *Griechische Grammatik*, p. 540, n. 1.

TENSE AND ASPECT

For speakers of English the most important category of the verb is that of tense. Except the infinitive, no form of our verb can be used without expressing the time of the action. Furthermore, we are in the habit of analyzing and expressing temporal relations with a great deal of nicety and distinctness. Such habits are, however, neither necessary forms of thought (as they appear to one who knows no language but English) nor are they universal. There are languages which do not express any of these temporal relations in the forms of their verbs. These languages have no tenses. The fact may seem surprising, but a little reflection will show that such ideas can be expressed in other ways—by the order of words, by adverbs, by prepositional phrases—as clearly as may be desired.

On the other hand, many languages have a category, not found in English, which may be called the manner or the aspect of the action. The actions of which we speak may, if we wish, be classified according to a number of points of view. For instance, we could put into one class all actions that are gradual processes of change, such as *grow*, *decay*, *wane*; or all actions that are momentary, such as *find*, *hit*, *reach*; all that have duration, such as *live*, *grieve*, *hunt*; all that consist in the execution of a series of practically identical movements, such as *walk*, *run*, *swim*, etc. But the fact that these actions are of these different sorts receives no recognition in our language, we have no forms of the verb that show to which class any action belongs. In some other languages, on the contrary, such differences are expressed in sets of forms which are in outward appearance comparable with our tense forms, and which may be called the *aspects* of the verb. The speaker of such a language cannot speak of an action without showing by the form used to what aspect it belongs; just as the speaker of English cannot speak of an action without designating its time, without putting it in some tense.

Now English and Greek—and I may add practically all the languages of Europe and the most important languages of Persia and of India—are descended from a language in which the category of aspect was richly developed, while the category of tense hardly

existed at all. In general, the history of the languages of this family shows a greater and greater development of the tenses and correspondingly a greater and greater restriction of the aspects. The final outcome may be seen in English, while Greek represents a stage quite close to the beginning of the process.

THE GREEK ASPECTS

In Greek, *aspect* is the most prominent category of the verb. It is distinguished in all forms (with certain reservations for the future to be mentioned below) in all the voices, in all the moods, in the infinitives, and in the participles.

There are three aspects to which the student must attend, and which may be described as follows:

In the *linelike aspect* are expressed actions which are regarded as developing in a way comparable with the tracing of a line by a moving point, both ends of the line being ordinarily outside of the speaker's view; the line may be either continuous or dotted. Instances of such actions may be seen in: "I hunted for my knife," "I was writing a letter," "I used to write a letter every day."

In the *pointlike aspect* the speaker's attention is either concentrated upon a single point in the action, the beginning, as "he fell sick," or upon the end, the upshot of the action, as "he gained the victory"; or the whole action, no matter how long its actual duration, is in the speaker's view reduced to a single point, and its occurrence is asserted as a simple fact, as "He reigned thirty years."

In the *resultant aspect* is expressed the existence of a condition resulting from a preceding action, as "He is dead," "I am robbed," "The door stands open."

THE GREEK TENSES

The tense system of the Greek verb is extremely simple, there being no forms to denote "relative time," no forms to show that one act is contemporary or prior to another. Such ideas are either expressed by adverbs or by prepositional phrases, or are left to be inferred from the context.

There are three tenses which are used as follows: The *present* tense might perhaps better be called an *indefinite* tense, for it

denotes not only the specific present, "I am now writing," but also the past (historical present), the future, "I go tomorrow," and is used for universal propositions true at all times, "Twice two is four." It occurs only in the *linelike* and the *resultant* aspects.¹

The *past* tense is used of past actions in all three aspects. Formally it is characterized by a prefix known as the *augrent* and described in a following section.

The *future* tense, however, bears evidence of being a recent development, for in the first place futurity is expressed also by other means, especially in subordinate clauses, from many types of which the future is excluded. Secondly, the distinction of the aspects has not been carried out systematically in this tense, although the language can be seen working toward that goal. The *resultant* aspect has a separate form, but this is confined almost wholly to the passive voice. The other forms are used indiscriminately for *linelike* and *pointlike* action, except that such verbs as *happen* to have two forms of the future show a tendency to differentiate them in this fashion.

The tenses are confined to the indicative mood. The only exceptions are due to the development of the future. They are: (1) use of a future participle to attribute to a substantive as a quality the condition of being about to perform an action; (2) use of modal forms (optative, infinitive) for the purpose of representing the future indicative in indirect discourse.

The relation of these aspects and tenses may be presented in the accompanying table on the synopsis of the verb *λίω* (p. 109). It will be noticed that the symmetry of the system breaks with the addition of the future tense.

The space, some three pages, devoted to this introductory matter may seem large, but it, supported by the terminology, will give the bulk of the syntax of the tenses needed in the beginner's book.

¹ The reason is that we feel the present as a portion of time that has some extension, and consequently cannot be filled by a *pointlike* action. As soon as we mark off a point, however near to us, we must refer it either to the future or to the past. Notice that in English we cannot say "I am now finding my knife," while "I find my knife" would be used only as a historical present, or in vivid anticipation of the future.

What still requires treatment can on this basis be presented in a simpler fashion than is usually done. I will illustrate by indirect discourse, which I should present somewhat as follows:

When a statement is quoted in indirect discourse the following principles are to be observed:

I. The aspect of the verb is of course not affected by the change.

SYNOPSIS OF THE VERB λύω

ACTIVE VOICE

Tenses

Forms without Tense

Linelike Aspect

Indicative Present λύω Past ἔλυον	Subjunctive λύω	Optative λύοιμι	Imperative λύε	Infinitive λύειν	Participle λύων
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Pointlike Aspect

Indicative Past ἔλυσα	Subjunctive λύσω	Optative λύσαιμι	Imperative λύσον	Infinitive λύσαι	Participle λύσας
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Resultant Aspect

Indicative Present λέλυκα Past ἔλελυκα	Subjunctive* λελύκω	Optative* λελύκοιμι	Imperative λέλυκε	Infinitive λελυκέναι	Participle λελυκώς
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Future Tense.

Linelike }
Pointlike } Aspect

Indicative† λύσω	Participle λύσων
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* Periphrastic forms are generally used; cf. § —.

† With its representatives in indirect discourse, λύσοιμι, λύσειν.

II. Where there is a distinction between past and present tenses of the indicative (i.e., in the linelike and resultant aspects), this distinction must disappear when the mood is shifted to the infinitive or the optative. For the representation of the future there are separate forms—future infinitive, future optative—that are not otherwise used.

III. The mood is shifted in two ways: (a) After certain verbs of *saying* (including *φημί*) and of *thinking* the main verb of the quoted statement is put in the infinitive. (b) Other verbs of these classes (including *εἶπον*, and frequently *λέγω*) are followed by quotations introduced by *ὅτι* or *ὥς* and a finite verb. After present tenses of these verbs no change (except the necessary changes of person) can be made. After past tenses of these verbs the verb of the quotation *may* be changed to the optative, but even in this case past tenses of the indicative in the linelike and resultant aspects, when quoted, are usually allowed to remain unchanged, confusion with the present indicative being thus avoided.

Whether such a system of presentation does or does not bring into a more easily intelligible relationship the facts of the Greek language and the terms employed in the teaching of these facts, is a question that must be left to the decision of others. If the verdict be in the affirmative, there is hardly room for further argument as to the course that we should follow. One objection, however, I should like to forestall. How is the student to pass from such a beginner's book to the Greek grammar? Well, back of the beginner's book should be a grammar that will present the facts on the same basis. The purpose of our teaching is and must be to give to our students the power of reading Greek. Our present terminology has no value except as a means to that end; and, if a better means can be found, our present terminology will have no value except for students of the history of Greek grammar.

THE CLASSICAL READING LEAGUE OF NEW YORK STATE

BY MASON D. GRAY
East High School, Rochester, N.Y.

One of the serious indictments brought by the opponents of the classics is that the teachers of Latin and Greek are not really masters of these languages, that they do not read them readily, and that, in fact, comparatively few read any classical literature beyond what is required for the class work. That there is a certain amount of truth in the charge may be admitted. It is very doubtful whether any large proportion of the Latin and Greek teachers in the country read annually any considerable selection from the ancient writers. Many of those who specially prepared to teach Latin or Greek doubtless keep up their reading, but when we consider the fact that a great proportion of classical teachers had no preparatory work beyond the courses required in high school and college, it would be safe to conjecture that their first-hand acquaintance with classical literature has not been greatly extended since they began teaching.

This situation constitutes one of the vulnerable points in the defense of the classics, and attention has frequently been called in classical gatherings and publications to the need of progressive scholarship, if Latin and Greek teachers are to teach with freshness and conviction. A constructive plan to encourage the regular reading every year of at least a few pages of Latin or Greek has been devised and put into operation during the past two years by the Classical Association of New York State (Classical Section of the N.Y. S.T.A.). Apparent success the first year and the numerous requests from teachers outside the state for information regarding the details seem to justify a description of the plan and its results.

The chief difficulty to be overcome was felt to be the isolation of many teachers of the classics from their fellow-workers in the

same field, and the consequent lack of that *esprit de corps* which holds a group at a given task until it is finished. Probably every teacher at one time or another during the year is inspired with the resolve to read a part, at least, of some Latin or Greek author. Many doubtless make a beginning, but under pressure of other exacting duties, and without the encouragement that comes from working with others, they do not carry out their plans. To meet this difficulty it was decided to organize a Reading League, with definite courses outlined, in the hope that teachers would be inspired to undertake and complete one or more courses by the realization that many others throughout the state were doing the same thing.

Accordingly a committee was appointed to draw up such a series of courses, each to be of very moderate length, with the minimum requirement so small that no teacher could possibly find the burden serious. This minimum requirement was a page a week. The ambitious teacher could register for as many of the twelve courses finally outlined as he chose.

The first committee (1916-17) consisted of Dr. George Dwight Kellogg, Union College; Miss Charlotte A. Calkins, Newark; Mr. Francis R. Parker, Elmira Free Academy; Mr. S. Dwight Arms, State Educational Department. Professor John Ira Bennett of Union was added to assist in the preparation of the Greek courses, and the president of the Association acted as the executive secretary.

The courses outlined the first year were as follows:

I. Greek Courses:

- A. Elementary Greek.
- B. Selections from *Iliad* or *Odyssey*:
 - a) *Iliad* XXII and XXIV;
 - or
 - b) *Odyssey*, I, VI, and IX.
- C. Plato: *The Apology of Socrates*.
- D. Demosthenes: *On the Chersonesus*, and *The Third Philippic*.

II. LATIN COURSES

- A. Prose (Caesar): (a) *Gallie War*, Book VII; or (b) *Civil War*, Book I; or (c) *Civil War*, Book III.
- B. Prose (Cicero): (a) about thirty-three selected letters; or (b) *The Fourth Verrine*; or (c) *Pro Murena*.

- C. Poets (Vergil): (a) *Eclogues* and *The First Georgic*; or (b) *Georgics* II and IV; or (c) *Aeneid* VII-VIII.
- D. Poets (Ovid): (a) *Metamorphoses*, 1500 verses in selections; or (b) *Heroides*.
- E. Poets (Elegiac Poets in Selections): (a) *Tibullus*; or (b) *Propertius*.
- F. Prose Composition: Free composition of the type useful for oral dialogue in the classroom.
- G. Prose Composition: Written exercises based on Cicero and Nepos.

The next serious problem was the inevitable financial one. To print circulars, to conduct a persistent propaganda among the teachers, and to conduct the correspondence with those enrolled in the League required last year, and will require each year, over a hundred dollars. It was decided to kill two birds with one stone, if possible, and by securing financial assistance from the colleges at the same time interest them directly in the success of the League. The following letter was sent to the presidents of the colleges in New York state.

The Classical Association of New York State proposes to the colleges and universities of New York State the following plan for the encouragement of wider reading of the classical authors and consequently a more progressive scholarship among the 1,500 teachers of Latin and Greek in this state:

1. A committee of the Classical Association of New York State will draw up a reading course for each year, which shall meet the approval of the Latin or Greek Department of the institution which is to direct the course for that year.
2. The officers of the Classical Association of New York State will acquaint the teachers with the proposed course and conduct a vigorous and continuous campaign for the purpose of enrolling as many teachers of Latin and Greek as possible in a "League," the members of which will agree to carry out the year's program.
3. The Classical Association will pay for all clerical work involved in securing the enrolment.
4. Each of the five or more colleges and universities subscribing to the plan agrees to meet once in five years the expenses of printing and postage, provided these expenses do not exceed fifty dollars for that year and provided at least five institutions subscribe to the plan. They furthermore agree to contribute ten dollars each the first year, when the expenses involved in initiating the course will be much larger than thereafter.
5. Each college also agrees during the year it directs the course to require and examine quarterly reports and at the end of the year to certify to the officers of the Classical Association the names of those teachers who have completed the course. These names will be published in the *Journal* of the New York State Teachers' Association.

Six colleges replied favorably, and continuous support was thereby insured for the League for six years. Thus another important object was secured. It was our desire so to organize the League as to prevent its discontinuance until the plan had had a trial of some years. We did not expect striking results the first one or two years, and we wished to insure its continuance, no matter how discouraging the first returns might be. By our plan the life of the League is automatically secured for at least six years, since the colleges that have actually carried out their agreement will naturally insist that the others do the same.

The six colleges supporting the League are Union, Rochester, College of the City of New York, Hobart, Hamilton, and Syracuse. The courses were conducted the first year by Union College, with Dr. Kellogg in charge of the Latin courses and Professor Bennett in charge of the Greek courses.

The third problem was to secure the enrolment of the teachers in the League. We agreed that we should be well satisfied if one hundred enrolled the first year, but even that number we could not expect without an active campaign. A letter was sent to all the teachers of Latin and Greek in the state beginning as follows:

HOW MUCH LATIN DO YOU READ EACH YEAR?

We all feel that we do not read enough Latin and Greek. We all sporadically make resolutions and for a time carry them out. Would you not be much more likely to cover a definite amount if you were one of several hundred throughout the state who had all agreed to read the same thing at the same time?

Inclosed was a circular giving a complete description of the courses, information about texts, and general directions. A post-card for registration, with an abbreviated outline of courses printed thereon, was also inclosed.

In addition to this a letter was sent out by the state department to the principals of high schools and to the district superintendents. More effective than any other agency was the vigorous support of the state inspector in Latin and Greek, Mr. S. Dwight Arms, who at every meeting of classical teachers throughout the state, large and small, urged upon the teachers the desirability of joining the League.

The total enrolment for the year was 257, and the total number of courses elected was 484, distributed among the courses outlined above as follows: Latin A, 124; B, 102; C, 77; D, 51; E, 26; F, 26; G, 17; Greek A, 12; B, 24; C, 15; D, 10. I am indebted to Dr. Kellogg for these data.

The one discouraging feature of the year's operations was the failure of a large number of those who enrolled to make any report on the work done. This was due largely to the lack of specific information as to the time, manner, and place of reporting. This year this defect will be remedied, and each member will receive upon enrolment specific directions regarding reports.

It has not been found practicable to give any examination on the courses covered. A simple statement every quarter that the required amount has been read is all that is expected.

This year the University of Rochester will conduct the course. The committee in charge is as follows: Dean Charles Hoeing, Chairman, the University of Rochester; Mr. S. Dwight Arms, State Educational Department; Dr. Mason D. Gray, East High School, Rochester; Miss Myrta E. Hunn, Batavia High School; Dr. George Dwight Kellogg, Union University; Professor Ryland M. Kendrick, The University of Rochester.

The courses outlined for this year (1917-18) are as follows:

I. LATIN COURSES

- A. CAESAR: (a) *Gallic War*, Book VII; or (b) *Civil War*, Book III (Atherton, Ginn and Co., 45c.).
- B. CICERO: *De Senectute* and *De Amicitia* (Editions by Bennett, Benjamin H. Sanborn and Co., \$1.15; Kelsey, Allyn and Bacon, \$1.20. Separate editions of the *De Senectute* by Moore, American Book Co., 80c.; Rockwood, American Book Co., 75c. Separate edition of the *De Amicitia* by Price, American Book Co., 75c.).
- C. TACITUS: *Agricola* and *Germania* (Editions by Stuart, Macmillan, \$1.00; Allen, Ginn and Co., \$1.00; Gudeman, Allyn and Bacon, \$1.40; Hopkins, Benjamin H. Sanborn and Co., \$1.10).
- D. VERGIL: (a) *Eclogues* and *First Georgic*; or (b) *Georgics* II and IV; or (c) *Aeneid*, Books VII and VIII. (Editions of *Eclogues* and *Georgics* by Papillon and Haigh, Clarendon Press, 60c.; Page, Macmillan, \$1.25. Edition of *Aeneid*, VII-IX, by Papillon and Haigh, Clarendon Press, 50c.).

- E. HORACE: (a) *Odes*, Books I and II; or (b) *Odes*, Books III and IV. (Editions by Bennett, Allyn and Bacon, \$1.40; Moore, American Book Co., \$1.50; Shorey and Laing, Benjamin H. Sanborn and Co., \$1.40; Smith, Ginn and Co., \$1.50).
- F. JUVENAL: *Satires* I, III, IV, V, VII, X (Editions by Wright, Ginn and Co., \$1.25; Wilson, University Publishing Co., \$1.40; Hardy, Macmillan, \$1.25).
- G. PLAUTUS AND TERENCE: Plautus, *Captivi* (editions by Elmer, Allyn and Bacon, \$1.25; Morris, Ginn and Co., \$1.25); and Terence, *Phormio* (Editions by Elmer, Benjamin H. Sanborn and Co., \$1.10; Sloman, Clarendon Press, 50c.).
- H. PROSE COMPOSITION: The A sentences in Exercises I-XV of the Gilder-sleeve-Lodge *Latin Composition Book* (D. C. Heath and Co., 75c.).
- I. COLLATERAL READING: Carter, *The Religion of Numa* (Macmillan, \$1.00); Duff, *A Literary History of Rome* (F. Fisher Unwin, \$3.50); Fowler, *Social Life at Rome* (Macmillan, \$2.25).

II. GREEK COURSES

- A. ELEMENTARY GREEK: Ball, *The Elements of Greek* (Macmillan, \$1.00), and Robertson, *An Introduction to Greek Reading* (Putnam, 65c.).
- B. CEBES: *Tablet* (Edition by Parsons, Ginn and Co., 75c.).
- C. XENOPHON: *Memorabilia*, Books I; II, 1, 21-24; IV, 3 (Edition by Smith, Ginn and Co., \$1.40).
- D. PLATO: *Phaedo* (Edition by Burnet, Clarendon Press, \$1.25).
- E. HOMER: (a) *Iliad*, Books XVI, XVII, XIX (Edition of Books XIII-XXIV by Monro and Allen, Clarendon Press, 75c.), or (b) *Odyssey*, Books V, VI, XI, XII (Edition of Books I-XII by Allen, Clarendon Press, 75c.).
- F. LYRIC POETS: Tyler, *Selections from Greek Lyric Poets* (Ginn and Co., \$1.00).
- G. COLLATERAL READING: Gilbert Murray, *Rise of the Greek Epic* (Clarendon Press, \$2.50). Haigh, *The Attic Theatre* (Clarendon Press, \$3.70). Mahaffy, *What Have the Greeks Done for Modern Civilization?* (Putnam, \$2.50.)

This description has been given with considerable detail in order to furnish other states with material with which to develop similar courses. Meantime, our association will be glad to have any teacher in the country register with us for this coming year. The only obligations assumed are to read each course selected at the rate of not less than eight (8) lines a day and to make quarterly reports. Registration may be sent to Mason D. Gray, East High School, Rochester, New York. Reports of work covered and

questions regarding the courses are to be addressed to Dean Charles Hoing, University of Rochester, Rochester, New York.

The regulation registration postcard is reprinted below. It may be cut out and mailed or the course or courses desired may be recorded on a plain card.

**ENROLMENT CARD
IN THE
READING LEAGUE 1917-18**

I desire to enroll in the League and agree to cover the courses checked (+) at the rate indicated, before June 1, 1918.

CHECK HERE	LATIN COURSE	DESCRIPTION	AVERAGE RATE
	A	Cæsar	Eight lines a day
	B	Cicero	" "
	C	Tacitus	" "
	D	Vergil	" "
	E	Horace	" "
	F	Juvenal	" "
	G	Plautus & Terence	" "
	H	Prose Composition	" "
	I	Collateral Reading	

CHECK HERE	GREEK COURSE	DESCRIPTION	AVERAGE RATE
	A	Elementary Greek	Eight lines a day
	B	Cebes	" "
	C	Xenophon	" "
	D	Plato	" "
	E	Homer	" "
	F	Lyric Poets	" "
	G	Collateral Reading	

Name _____

Address _____

Quarterly Reports to be checked here by the college authorities when received.

NOVEMBER 1	FEBRUARY 1	APRIL 1	JUNE 1

A FRENCH SCHOOLMASTER'S METHOD OF TEACHING LATIN¹

FRANCES E. SABIN
University of Wisconsin

While there is nothing new for the wide-awake American teacher of secondary Latin in this message of 424 pages from a French schoolmaster, it is at the same time encouraging for him to know that "somewhere in France" the really vital points of successful teaching, which he has always been trying to emphasize in his own work, are so frankly recognized and so completely set forth as they are in this book. To the young teacher who has not yet found himself, the words of Monsieur Bezard should bring much that is rich in the way of suggestion. For, while the ideals and the course of procedure which the author outlines are not possible of achievement as a whole in the average American public high school of today, they still embody the principles of success in all teaching of secondary Latin in America, and, in so far as they can be adapted to the modern high school, an insistence upon them is bound to contribute largely to the teacher's success. Before giving concrete examples of M. Bezard's mode of procedure in a typical French high school of the better class, it may be well to summarize the striking points of his pedagogy as they appear to a reviewer of the book:

1. A zest for the scientific study of the profession under the only conditions that lead to practical results—actual experience with high-school pupils, whose reaction is the dominant factor in leading to conclusions.

2. A willingness to open his mind to the facts of childhood and to adapt his methods to these. Whatever assists him in achieving his end of thoroughness he is quick to seize upon. He has no

¹ *Comment apprendre le Latin à nos fils.* By J. Bezard. Paris: Librairie Vuibert. Pp. 424. 3 fr. 50c.

scorn for the "contest" or the "game," if it leads to the desired end more quickly than any other way.

3. A recognition of the important part that the tangible and concrete play in the acquisition of knowledge during the period of youth.

4. Paramount emphasis upon the idea of selecting a definite amount of material to be learned—and that, of course, the most essential—rather than trying to cover the whole field of Latin grammar, "*Le minimum indispensable que l'élève doit savoir d'une manière imperturbable.*"

5. An insistence upon repetition as an important factor in successful teaching.

6. A clear perception of the fact that pupils are interested in Latin in proportion to their power to succeed in it, and that, in consequence, assignments that are obviously beyond their ability are not only unfair, but pedagogically wrong, leading inevitably to discouragement and negligence. To make it possible for the pupil to master the advance lesson, a certain amount of preliminary work should be undertaken in class—much more, by the way, than the average teacher thinks necessary.

7. A recognition of the value of working with the pupils in a real "Latin laboratory," helping them, for example, to prepare the notebooks, charts, etc., and making them feel the enthusiasm that personal contact in such co-operative work between teacher and pupils is sure to bring.

8. A severity in maintaining high standards of achievement even at the cost of eliminating the weak, "*Il faudrait être unpitoyable*"—a sentiment which seems to point to a belief that only the fit should survive.

The story of M. Bezard's experiment, as he calls it, runs as follows: An instructor in the Senior year of a French high school, he became dissatisfied with the results in Latin teaching as he saw them, and, together with several sympathetic colleagues, determined to make use of the classroom for a period of several months as a laboratory for certain experiments, or for "a series of clinics" where defects might be discovered and appropriate remedies applied. To keep the evidence first hand, the material is arranged largely

in the form of dialogues in which the actual conversation between pupil and teacher is given. This gives a freshness of tone to the whole discussion and makes the reader feel that the facts are, indeed, as close to nature as those with which the biologist works in his scientific laboratory. There is not a teacher who has any professional instinct who has not many times felt the charm and usefulness of this way of learning how to teach Latin.

Having gone into the first-year classroom, M. Bezard finds that he cannot leave out of account the work of the year before in preparing the pupil, through the study of French grammar, for beginning Latin. His insistence that the child come to the Latin class well grounded in the simple principles of syntax, and the responsibility that he expects the parents to assume in this connection are amusing to the American teacher who has long ago ceased to expect such preparation and, when he is fortunate enough to find a pupil who, by reason of the hard work of some sensible (and so-called "old-fashioned") grade-school teacher, is able to tell the difference between the active and passive voice, counts himself happy.

Feeling that much of the haziness in the mind of the pupil comes from the lack of the concrete in instruction, M. Bezard devises what he calls "tools" for the use of pupils. These consist of the following:

1. Declension and conjugation charts prepared by the pupils of the first year, either by cutting up old grammars and pasting the material upon the cards, or by printing it, with the object of having these essentials before the pupils always, in visible, concrete form.

2. A vocabulary notebook (although its preparation is optional) which at the end of the first year is discarded for a permanent one to continue throughout the pupil's Latin course, in which all words are noted alphabetically as they are met, with the primary meaning given first and derived meanings later. A space of several lines is left for the words of the same family to be added later as they are met. Sometimes, in order to fix the meaning, a famous quotation is added, as "Veni, vidi, vici," or the opposite of some word is given, such as "inimicus" in connection with "hostis." No word is allowed to be written in the vocabulary notebook until it has

been thoroughly learned, and pages are assigned so often for recitation that they become a permanent part of the pupil's mental equipment. That the expenditure of time required to make these books is really economy of effort in the long run is the almost universal testimony of the pupils, who seem to hate a slavish dependence upon the lexicon as much as does the teacher. One dislikes to think of the tragedy of losing this book so laboriously compiled and containing so much that is personal! But perhaps the phrase so well known to the American teacher, "I left it in my locker and now it isn't there," is never heard in the well-regulated schoolroom in France.

3. Large wall charts containing an outline of the essential points of Latin syntax, less in amount and clearer in presentation than the treatment in the average grammar.

4. A syntax notebook containing an outline of essential points as worked out by the teacher and written on the even pages of an individual notebook. On the opposite pages of the same the pupil collects examples from his reading. M. Bezard is insistent upon the memorizing of sample sentences in illustration of the various principles, a point of pedagogy which is no longer popular in the American schools of education.

After a discussion of these "tools of work," M. Bezard proceeds to show their application to the daily work and, most interesting of all, the way in which the pupil is taken into the teacher's confidence, so that he gladly contributes his bit of evidence as to the effectiveness of the plan in question.

Probably the chapters which deal with the management of a prose exercise and translation are as interesting as any in the book. The American teacher will marvel at the excellence of the results in the writing of prose, which, in the opinion of the author, is designed only to give a pupil "control" of information gained, and he will be inclined to wonder if the same results could be obtained in our average public high school under a similar method.

But they would be vastly improved at any rate if the central point of M. Bezard's system were insisted upon—namely, not to ask pupils to write prose until the words and principles have been thoroughly mastered. This very careful advance study of the

exercise is a revelation to many high-school teachers who expect results by simply assigning the sentences for the next day. Oral reading plays a large part in the conduct of the prose work, the pupil often reading the French sentence which the instructor gives in Latin, after which the pupil, with the French alone before him, reads the same in Latin.

The method of attacking the problem of translation is next discussed at length. The same thoroughness is shown in preparing the class to meet the difficulties in the text. The procedure is as follows: The passage is first read in Latin to discover the thought as a whole. The text is then divided into divisions and subdivisions for special study of the sentence structure in which the "parsing" of each and every possible word plays a large part. Then, little by little, passing from one word to another in the order of the Latin, the meaning of the sentence is brought out and the whole finally translated into perfect French. The vocabulary and syntax notebooks are continually in use to fix the ideas, although as students advance in the course they are naturally less vital because of the larger number of words and syntactical ideas already in the possession of the pupil. The home study is largely concerned with memorizing the content of the vocabulary and syntax notebooks which bear upon a special lesson, reviewing the points brought in up advance, and working over the material as a whole.

The last part of the book is given up to the literary interpretation of the text, with special reference to the reaction on the pupil. The effect of Virgil, for example, upon the pupil is discussed at length. The poet's feeling for nature and the human element especially are carefully treated from a pedagogical point of view. American teachers will be interested in comparing the testimony of M. Bezard's advanced pupils as to the effect which the reading of the text has had upon them, with a similar expression from their own students; and, if he finds that on the whole his own boys and girls have not gained the same deep and sympathetic appreciation of Latin literature, he will not attribute it to the superior ability of M. Bezard's pupils, but more probably to the old-world thoroughness which from the beginning to the end characterizes the system of the French schoolmaster.

In conclusion, the striking point of *Comment apprendre le Latin à nos fils* for the American teacher lies, not in the methods presented, but rather in the idea of thus making a serious and painstaking study of the teaching of secondary Latin with the pupils themselves and their reaction to Latin as the basic facts and the classroom as the laboratory. That our traditional system of imposing a certain kind of Latin teaching on boys and girls, regardless of individual capacity and the character of the school and community, is far from ideal, has long been recognized by thoughtful teachers. But the scientific study of the whole question of Latin values based upon the results in the classroom has been left as a rule to the pitiless professor of education. M. Bezard's methods of teaching French boys and girls may not bring ideal results in the American school. Perhaps, however, the idea of making within the profession a practical study of what may actually be accomplished in the teaching of Latin in the various types of American schools may lead us far toward this end.

LINCOLN AND GORGIAS

BY CHARLES N. SMILEY
Grinnell College

Seven years ago I carried with me to Berlin as an antidote against Prussian bureaucracy and despotism the Everyman selection of Lincoln's speeches and letters. I had bought it in Paternoster Row behind St. Paul's in London (may Heaven defend that sacred place against Zeppelin and his bombs!). The little book was also to serve as an antidote against certain other noxious influences to which I was about to subject myself. I am not referring now to the Lessing Theater, the Royal Opera, or to any of the stimulating lecturers whom it was my good fortune to hear (may Heaven defend them also!). But a small portion of my winter had been dedicated to a journey across that high and arid tableland, Spengel's *Rhetores Graeci*. It was to be a sort of botanical expedition—an investigation of the flora, so to speak, a more careful study of the flowers of speech in the ancient world. After a long *Gänsemarsch* through fields of artificial flowers, what could be more refreshing than a look into some old-fashioned garden—into some book unbedizened with any form of meretricious embellishment? Lincoln's speeches seemed the very book. In fact, Ambassador Bryce, who had made the Everyman selection, gave assurance (at least by implication) in his excellent introduction that Lincoln and Gorgias represented the two antipodes of the stylistic world. But before the winter was over my mind became so infected with the Gorgian figures that I could see them everywhere without effort, and even in Lincoln's speeches. It was a pleasant discovery to find some affinity between the great Sicilian and the still greater American; it seemed to give an added glory to them both. The fact that Lincoln, without any training in formal rhetoric, by a certain divine intuition had rediscovered for himself some of the Gorgian figures and had used them to give power to the expression of his

thought seemed to add some fraction of a cubit to his intellectual stature; but still more it seemed to make amends for the harsh criticism which Gorgias had suffered through the centuries since Aristotle. The rhetorical forms that had been so severely censured as the marks of superficial sham and insincerity had somehow proved themselves capable of sincerity. We all hate mere rhetoric, i.e., form without content; we hate the art that cannot conceal itself. It is a rather difficult matter to conceal a Gorgian figure, and the thought must be indeed profound and fundamental that can make the reader forget balanced clauses, antitheses, alliterations, and other assonances. But the thought which Lincoln had to present could stand the strain. Put the matter to the test; cut the nightingale to pieces and try to discover the song. Read over the Gettysburg speech. A careful examination will reveal in twenty-seven lines two antitheses, five cases of anaphora, eight instances of balanced phrases and clauses, thirteen alliterations. Yet the thought is so compelling that ordinarily we do not notice the subtle means that are used to intensify the emotional content of the speech. But take another instance in which the Gorgian element makes no attempt to conceal itself, the letter addressed to Horace Greeley, August 22, 1862. In forty-four lines we have six completely balanced sentences, eight cases of anaphora, six instances of similar clause endings, six antitheses. Even the encomium of Helen attributed to Gorgias is not so completely Gorgian in its embellishment. And yet no one today would attempt to revise this letter in the hope that he could set forth the same thought with greater power and impressiveness, or with such perspicuity, appropriateness, and brevity. The historical importance of the letter is sufficient to justify reprinting it entire, even if it did not illustrate the matter under discussion.

I have just read yours of the 19th instant, addressed to myself through the *New York Tribune*.

If there be in it any statements or assumptions of fact which I may know to be erroneous, I do not now and here controvert them.

If there be in it any inferences which I believe to be falsely drawn, I do not now and here argue against them.

If there be perceptible in it an impatient and dictatorial tone, I waive it, in deference to an old friend whose heart I have always supposed to be right.

As to the policy I "seem to be pursuing," as you say, I have not meant to leave anyone in doubt. I would save the Union. I would save it the shortest way under the Constitution.

The sooner the national authority can be restored, the nearer the Union will be—the Union as it was.

If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them.

If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them.

My paramount object in this struggle is to save the Union, and not either to save or destroy slavery.

If I could save the Union without freeing any slave, I would do it; if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that.

What I do about slavery and the coloured race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union.

I shall do less whenever I shall believe that what I am doing hurts the cause; and I shall do more whenever I shall believe doing more will help the cause.

I shall try to correct errors where shown to be errors, and I shall adopt new views as fast as they shall appear to be true views.

I have here stated my purpose according to my views of official duty, and I intend no modification of my oft-expressed personal wish that all men everywhere could be free.

A study of Lincoln's speech of June 17, 1858, reveals similar tendencies. The following passage of eleven lines offers six antitheses, six instances of balanced sentence structure, two cases of anaphora, and four alliterations:

I believe the government cannot endure permanently, half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall; but I do expect it to cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the states, old as well as new, North as well as South.

The rest of the speech, which is nine pages in length, presents sixteen additional cases of anaphora, forty-five instances of marked alliteration, seventeen rhetorical questions, fourteen instances of balanced sentence structure.

Lincoln's reply to Douglas, July 10, 1858, is a speech of seventeen and a half pages; in it we find forty pronounced alliterations, forty-eight examples of anaphora, thirty instances of balanced sentence structure, thirty-four rhetorical questions.

A careful examination of the following sentences will throw some light on the question under investigation:

The former unprofaned by the foot of the invader, the latter undecayed by the lapse of time [page 4].

Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice [page 5].

That we improved to the last, that we remained free to the last, that we revered his name to the last [page 6].

They were a fortress of strength, they were a forest of great oaks. . . . Despoiled of its verdure, shorn of its foliage, unshaded and unshading [page 8].

Our fathers, our brothers, our sons, our friends. . . . To command his action, to dictate to his judgment, to mark him at once to be shunned and despised [page 15].

Repeal the Missouri Compromise, repeal all compromise, repeal the Declaration of Independence, repeal all past history, still you cannot repeal human nature [page 34].

The South flushed with triumph and tempted to excess, the North, betrayed, as they believed, brooding on wrong and burning for revenge. One side will provoke, the other will resent; the one will taunt, the other defy; one aggresses, the other retaliates. Already a few in the North defy all constitutional restraint, resist the execution of the Fugitive Slave Law, and even menace the institution of slavery in the states where it exists. Already a few in the South claim the constitutional right to take and hold slaves in the free states, demand the revival of the slave trade, and demand a treaty with Great Britain by which fugitive slaves may be reclaimed from Canada [page 32].

Stand with anybody who stands right. Stand with him while he is right and part with him when he goes wrong. Stand with the Abolitionist in restoring the Missouri Compromise, and stand against him when he attempts to repeal the Fugitive Slave Law [page 33].

. . . it was conceived in violence, is maintained in violence and is being executed in violence [page 37].

. . . blood of the blood and flesh of the flesh of the men who wrote the Declaration; and so they are.

That is the electric cord in that Declaration that links the hearts of patriotic and liberty-loving men together; that will link those patriotic hearts as long as the love of freedom exists in the minds of men throughout the world [page 93].

It is the first of its kind, it is the astonisher of legal history, it is a new wonder of the world.

He tells you he is for the Cincinnati platform; he tells you he is for the Dred Scott decision; he tells you he cares not if slavery is voted up or down; he tells you the struggle on Lecompton is past [page 88].

I am not a master of language, I have not a fine education, I am not capable of entering upon a disquisition in dialectics [page 83].

From the mouth of a king, an excuse for enslaving the people of a country; from the mouth of one race as a reason for enslaving the men of another race [page 93].

If I had made any mistake, I was ready to be corrected; if I had drawn any false inference with regard to Judge Douglas, I was fully prepared to modify it [page 96].

All the anxious politicians of our party, or who have been of the party for years past, have been looking upon him, as certainly at no distant day, to be President of the United States. They have seen in his round, jolly, fruitful face, post-offices, land-offices, marshalships and cabinet appointments, charge-ships and foreign missions, bursting and sprouting out in wonderful exuberance, ready to be laid hold of by their greedy hands [page 95].

In a rather hasty scrutiny of one hundred and seven pages I found eighty-four antitheses, one hundred and ninety-five cases of anaphora, four hundred and one cases of pronounced alliteration, and one hundred and seventy-six instances of balanced sentence structure—an average of eight Gorgian figures to the page. The number of figures found is not large enough to justify us in calling Lincoln a Gorgian in matters of style, but it is too large for us to overlook. It is plain that he was not innocent of the subtle arts of the public speaker. He cared more for his thought than for his style; but he cared so much for his thought that he studied with care the means of making it incisive and effective. He would drive it home with the trip-hammer blows of the anaphora; he would set it in high relief by an antithetic presentation of that which might serve as its foil; and he did not forget that the mind easily remembers alliterative phrases.

Current Events

[Edited by Clarence W. Gleason, Roxbury Latin School, Boston, Mass., for the territory covered by the Association of New England and the Atlantic States; Daniel W. Lothman, East High School, Cleveland, Ohio, for the Middle States, west to the Mississippi River; Walter Miller, the University of Missouri, Columbia, Mo., for the Southern States; and by Frederick C. Eastman, the University of Iowa, Iowa City, Iowa, for the territory of the Association west of the Mississippi, exclusive of Louisiana and Texas. News from the Pacific Coast may be sent to Miss Julianne A. Roller, Franklin High School, Portland, Ore., and to Miss Bertha Green, Hollywood High School, Los Angeles, Cal. This department will present everything that is properly news—occurrences from month to month, meetings, changes in faculties, performances of various kinds, etc. All news items should be sent to the associate editors named above.]

New York

Jamestown.—A Latin club, "Latinae Sociae," was organized in the Jamestown High School during the latter part of the school year 1916-17. The membership, which was entirely voluntary and for which no academic credit was given, was limited to the faculty members of the department and the girls of the Cicero and Vergil classes, about forty becoming charter members of the organization. In addition to the usual officers, a committee was chosen to prepare a Latin section for the local high-school publication.

In the club four classes were represented—three Cicero and one Vergil—and it was decided that each group should present one program. These differed somewhat in character. One Cicero class took the subject "Roman Women." The stories of several interesting Roman women were told, the program closing with the incident of Cornelia and her jewels, presented in Latin in dramatic form. Another Cicero class centered their program around Cicero and his times, giving a Latin play, *Coniuratio*, dealing with the conspiracy of Catiline. Still another Cicero class gave a program on "Ancient Myths in Modern Literature." First, the classic myth was told; then came various examples of its use in modern literature, sometimes serious, sometimes humorous. In the latter we found the parodies of John G. Saxe very useful. The Vergil class gave two programs: one on "Vergil and His Works," and the other on "Roman Education." In the latter they were assisted by a grammar-school Latin class which gave a Roman school scene in Latin.

At each meeting Latin songs were sung, including a translation of "America," odes of Horace, "Gaudeamus Igitur," and other student songs. In order to insure a good attendance, without fining the members for non-attendance, and in order to create a wholesome interest by rivalry, a system of counts was adopted, whereby counts were awarded to each class for illustrative work, special features, and attendance. As no counts were given for

attendance unless all the members of the class were present, each student became responsible for the welfare of her group. The club season closed with a picnic, at which the honor guests were the members of the class having the largest number of counts.

On the evening of May 1 the Latin pupils of the seventh and eighth grades of the Sherman Street Grammar School, under the direction of their teacher, Miss Smith, gave a very successful entertainment. The program included the Latin plays "Ludus" and "Medicus" from *Decem Fabulae*, a Vestal Virgins' Drill, and Latin songs.

This program, with slight changes, was given before the two grammar schools of the city, two of the grade schools, and the Latin Club of the High School.

To arouse the interest of the parents in the study of Latin a column appeared in each of the daily papers of the city, telling of the work of the Latin Department. This article was written by one of the pupils of the department.

Oregon

Portland.—The Classical Association of the Pacific States held a special meeting in Portland on July 11 and 13, in connection with the session of the National Education Association. The meeting was a great success, the attendance at the two sessions being about one hundred, and eighty, respectively. Dr. A. P. McKinlay presided at the first session, Professor Dunn at the second. The following program was presented: "The Need to Define Anew the Values of Latin," Milton E. Blanchard, Mission High School, San Francisco, California; the following paper was read by Miss Leida H. Mills, of the Lincoln High School, Portland: "Classics and the Man of Science," Norman C. Thorne, Lincoln High School, Portland, Oregon; "Classics and the Man of Affairs," W. L. Brewster, Former City Commissioner, Portland, Oregon; "The Continued Tale of the Historical Novel," Frederic S. Dunn, University of Oregon, Eugene, Oregon; "The Correlation of Linguistic and Scientific Courses," Stephenson Smith, Portland, Oregon; "The Direct Method: Three Years After," A. P. McKinlay, Lincoln High School, Portland, Oregon; "Teachers of Latin," Susan M. Dorsey, Assistant Superintendent of Schools, Los Angeles, California; "Exaggeration and Other Elements of Humor in Roman Literature," Frank F. Potter, Washington State College, Pullman, Washington; "Correlating Latin with History," Leona Larrabee, Lincoln High School, Portland, Oregon.

The following resolutions were adopted on the death of Professor Haggett, of the University of Washington:

WHEREAS, It is with a deep sense of grief that we have learned of the recent death of Arthur Sewall Haggett, Professor of the Greek Language and Literature, and Dean of the College of Liberal Arts in the University of Washington; and

WHEREAS, We keenly realize the untimely loss which has thus befallen the cause of Hellenic studies, sound scholarship, and sane living; therefore, be it hereby

Resolved, That we, the members of the Classical Association of the Pacific States in convention at Portland, Oregon, July 11-13, 1917, wish to give this expression to our feeling of profound sorrow; and be it further

Resolved, That a copy of these resolutions be sent by our secretary to Mrs. Haggett and her family, and to the *Classical Journal*, and that they be incorporated in the minutes of this meeting.

Pennsylvania

The Classical Association of Pittsburgh and vicinity begins its eleventh year with a joint meeting with the Allegheny County Principals' Round Table. The program will consist of a debate on the subject "Why Not Drop Latin?" Professor R. B. English, of Washington and Jefferson College, president of the Association, will present the argument for the classics. The Association holds six regular meetings a year, the programs being usually given by its own members. During the past two years it has had as guests from outside its territory Mr. A. S. Perkins, of the Dorchester High School, of Boston, Miss Frances Sabin, of the University of Wisconsin, and Professor W. B. McDaniel, of the University of Pennsylvania. The Classical Association of the Atlantic States and the local Association met in joint session at the University of Pittsburgh in April, 1917. The Association is planning a year of unusual activity for 1917-18. The officers are: president, Professor R. B. English; vice-president, Mr. N. E. Henry, Peabody High School, Pittsburgh; secretary-treasurer, Professor Evan T. Sage, University of Pittsburgh.

The Classical Club of the Pennsylvania College for Women, Pittsburgh, presented the *Menaechmi* in Latin at the college on April 28, 1917. The production was directed by Miss Green and Miss Lovejoy, of the Latin department, and Miss Kerst, of the dramatic department.

The Classical Club of the University of Pittsburgh gave in 1916, *Menaechmi* in English, and in 1917, as part of the Commencement exercises, Professor Wright's *Votes for Women*. The latter play was given out of doors. Professors Ullman and Sage, of the Latin department, were in charge of both plays.

Miss Florence K. Root, formerly assistant professor of Latin in Smith College, has been appointed dean of Pennsylvania College for Women, Pittsburgh.

Wisconsin

Sinsinawa College.—A feature of alumnae week at Sinsinawa College was the presentation of *Antigone* by students of that institution. The weather was clear, and all conditions were favorable for what was a most beautiful and impressive performance. "The Mound" hardly yields to Epidaurus or the Acropolis itself in beauty and appropriateness for the presentation of the classic drama. The young women who took the various parts acquitted themselves exceedingly well. The performance was a success in every way.

Classic lands in war time.—It has been suggested to me that the readers of the *Classical Journal* would be interested in a brief account of the status of classical studies in Greece and Italy as affected by the war. In general, it may be said at once that in this, as in so many other spheres of intellectual activity, the war has had a most deterrent effect. The supremely engrossing battle for the right, hardly to be distinguished from a struggle for existence, has left scant leisure or energy for those other matters which are less pressing. Many of us feel strongly that the eternal verities are more firmly held today than ever before, but the contemplative life does not flourish amid the conditions of war. Of Greece, I must speak with great brevity, as my knowledge of archaeological events there during the past three years is very incomplete. The American School at Athens has had two successful campaigns at Corinth, including the excavation of Homer's Ephyre. Operations incident to the Dardanelles expedition gave occasion to archaeologists attached to the French Expeditionary Corps of the Orient to investigate, and to publish in the *Bulletin de Correspondance Hellénique*, the necropolis of Elaious in Thrace. British archaeologists have taken under their care the fortunes of the sporadic material turned up in the British trenches about Salonika, and an interesting local museum will surely be the result.

In Italy, the outstanding feature has been the laudable perseverance of the national authorities in the work both of excavation and of publication.¹ The latest issues of the *Notizie degli Scavi* and the *Monumenti dei Lincei* seem, if possible, still more interesting reading than their predecessors. The work at both Ostia and Pompeii is proceeding satisfactorily, though with reduced staffs. The museum personnel is active as ever, and from my own knowledge I may mention the Museo di Villa Giulia in Rome, which is systematically investigating the site of Veii and has already achieved results that without exaggeration may be styled sensational; the National Museum at Palermo, where the new director, Dr. Ettore Gàbrici, has undertaken a thorough rearrangement of the extremely important and varied material in his care; and the Syracuse Museum, where Dr. Orsi courteously showed me the results of his remarkable excavations near the great temple on Ortygia, which are to form the subject of a separate volume of the *Monumenti dei Lincei*.

As for the activity of foreign institutions in Italy, it has been sadly curtailed by the war. The French School of Rome has lost heavily by deaths on the field of battle, and at present consists solely of the director, Monsignor Duchesne, and a couple of *réformés*. The British school has fortunately completed its move to the new quarters in the Valle Giulia, where Mrs. Strong, the assistant director, represents the faculty and keeps the library open as a center for work; Dr. Ashby, the director, is with the British Red Cross Unit on the Italian front. Our own American Academy, owing to the continuance of our

¹ For further details, I may refer to my reports in *Art and Archaeology* and in *The Year's Work in Classical Studies*.

neutrality until February, 1917, has been able to maintain its activities with but slight curtailment down to the time of writing, and has issued the first volume of its new publication, *Memoirs of the American Academy in Rome*. It is now our turn to share the burden and the privilege of the war, and, if the next few months or years find little to chronicle in the way of positive contributions to art or the humanities from the hands of our number, we may at least hope to have done our share in defending the spiritual heritage of the race.

A. W. VAN BUREN

AMERICAN ACADEMY IN ROME

June 1, 1917

The Publicity Committee of the Classical Association has just published a fifth edition of their pamphlet entitled "Arguing with Bob." Thirty thousand copies of this pamphlet have now been demanded. Copies may be obtained by addressing The Publicity Committee, 11 L.A., Iowa City, Iowa.

General Comment

The thirty-ninth meeting of the American Library Association was held in Louisville, June 21-27, and between seven hundred and eight hundred members were in attendance.

Professor H. V. Canter, of the University of Illinois, was in charge of the Latin work during the summer session at Johns Hopkins University.

Dean Walter Miller, of the Graduate School of the University of Missouri, has departed for France, where he will be engaged in Y.M.C.A. work during the war.

Professor G. B. Colburn, of the Latin department of the University of Missouri, has leave of absence for the academic year and will spend his time in New England.

Professor Paul Shorey delivered the Commencement address at the University of Colorado last June. Professor Shorey's essay entitled "The Assault on Humanism," which appeared recently in the *Atlantic Monthly*, may now be secured in book form.

Dr. Frederic A. Hall was appointed chancellor of Washington University in St. Louis last January to succeed Mr. David A. Houston, who had been on leave of absence while serving in President Wilson's cabinet as Secretary of Agriculture. Chancellor Hall was professor of Greek at Washington.

According to a recent issue of the *Phi Beta Kappa Key*, probably the oldest living graduate of an American college is Professor William Porter, who celebrated his ninety-seventh birthday on January 10, 1917. After teaching at Beloit College for fifty-nine years he retired in 1907 as emeritus professor of Latin.

Dr. John R. Crawford has been appointed librarian of the Avery Architectural Library of Columbia University. Dr. Crawford has been a member of the classical department at Columbia since 1912, and during the year 1914 he was a fellow of the American Academy at Rome. At the time of his recent appointment as librarian he was assistant professor of Roman archaeology.

Professor Arthur S. Haggett, dean of the College of Liberal Arts and professor of Greek at the University of Washington in Seattle, died June 30 after a short illness. He held his A.B. from Bowdoin College and his Ph.D. from Johns Hopkins University. Professor David Thomson, of the department of Latin, is acting dean in his stead at present.

Professor Edward Capps, of Princeton, delivered this year the lectures on the Percy Turnbull Memorial Foundation at Johns Hopkins University. He took as his general subject "Formative Influences in Greek Tragedy." After an introductory lecture he took up in order "The Primitive Theater," "Change and Experiment," "The Athenian Public," "Popular Demands," and "The Conscious Art of Tragedy." Many distinguished scholars have spoken on this foundation. Jebb's *Classical Greek Poetry* was first given in the form of lectures on this foundation, as was also Tyrrell's *Latin Poetry*. Among other scholars to deliver courses in the past were Charles Eliot Norton, Francis James Child, Charles Rockwell Lanman, and Ferdinand Brunetière.

In the *Columbia University Quarterly* for June Dr. T. Leslie Shear writes on "Archaeology as a Liberal Study." After a rapid survey of the rise of true archaeology in modern times there follows a discussion of its close relation to other branches of learning, in particular to linguistic science, epigraphy, numismatics, history, mathematics, geology, chemistry, architecture, together with some practical skill in drawing and an elementary knowledge of surveying and engineering.

In the same issue of the *Columbia University Quarterly* Professor Nelson Glenn McCrea writes on "Horatian Criticism of Life." Bearing in mind Milton's description of a good book as "the precious life blood of a master spirit, embalmed and treasured up on purpose to a life beyond life," we may at first feel saddened that the world has seemingly made so little use of the accumulated wisdom and experience of preceding generations. So much is discovered only to be lost again, and so many needless errors continue among us. Can it be that after all is said and done literature has very little influence upon human action? Does Milton, "the great poet of civil and religious liberty," exert influence in the world today or is he merely a name? What about Horace? According to Professor McCrea, all these early masters are still able to throw much light upon the difficult question of human conduct. Demosthenes and Tacitus long ago recognized the fact, still unheeded by the world, that morality of national conduct should not differ from that of individuals. Then, passing more particularly to Horace and confessing his belief in the abiding power of literature that has stood the test of time and of the critics, he insists that no attempt is made by Horace to work out a consistent scheme of philosophy.

The poet "discusses rather than argues with his readers." He was an independent thinker whom no school could hold permanently, following now Aristippus, now the teachings of Homer, and now the lowly Ofellus, making no attempt to thrust his beliefs upon others and granting them the same right to work out a system for themselves. Horace himself was always open to conviction, and herein he displayed an interesting trait of character and one that is essentially modern. "Under the guidance of the modern scientific spirit we are learning slowly, very slowly, to distrust the universal validity of our personal beliefs and disbeliefs, however broadly these may be based upon observation and reasoned analysis." It is so difficult to get at the real definition of truth. "It is in fact increasingly probable, and in the opinion of many already quite certain, that there is no one ordering of life that is best for all men." As yet there is no ground for assuming the possibility of standardizing personality. We must be willing to concede to others the right to be different from ourselves "without loss of esteem." This is the Horatian lesson that the world must yet learn if we are to avoid such terrible sufferings as those into which we are now plunged.

Among the events of the year of outstanding importance to humanists must be placed the Conference on Classical Studies held at Princeton University on June 2. In view of the recent noisy demonstrations on the part of certain would-be reformers of education this meeting takes on a special significance and value. It was called for the purpose of showing the worth of humanistic training for after-life, and the evidence presented was of unimpeachable trustworthiness as coming from men in such widely varying fields and professions, no witnesses being called from among the classical teachers themselves. A very good account of this conference will be found in the *Princeton Alumni Weekly* for June 6, and in the present number of *Classical Journal* (Editorial). In addition to the speakers announced on the program (see Editorial) there were statements from ex-Presidents Roosevelt and Taft, President Wilson, Secretary of State Robert Lansing, ex-Senator Elihu Root, "and from more than one hundred others, the authors including some ten names well known in public life, some twenty from educational circles, including many college presidents; twelve business men; ten lawyers; nine physicians; ten engineers; sixteen other scientists; nine historians, economists, etc.; nine leading newspaper men, and about twenty masters of the finer arts." A goodly company this, and who will gainsay it? Dr. Walter M. Adriance, of the department of economics and statistics at Princeton, corroborated the serious indictment brought against Dr. Flexner's use of statistics by Mr. W. V. McDuffee, quoted in the *Classical Journal* last April. All the addresses have been gathered into book form and edited by Dean Andrew Fleming West from the Princeton University Press.

The address delivered at the Princeton meeting by Senator Lodge and entitled "The General Value of Classical Studies," itself a classic, is destined to take high rank in the history of classical studies in this country. Confessing that little new can now be said on the subject of classical education and quoting Terence's line "Nullum est iam dictum, quod non dictum sit prius," yet exclaiming with Aelius Donatus "Pereant qui ante nos nostra dixerunt," Senator Lodge feels no hesitation in reiterating and repeating things oft urged before. In his own defense he might well have quoted the words of the witty writer who has truly said:

Though often thought and oft expressed,
'Tis his at last who says it best,

and might justly have laid claim to no small originality in his treatment of a familiar topic. He passes in brief review the period of the Renaissance when the discovery of the long-lost classical literature meant so much for intellectual freedom, coming, as it did, at a time when the world was overwhelmed with ignorance, suffering, and disease. Gratitude was natural and far from sentimental. "In the literature of Greece and Rome, thus disclosed anew to the world, was preserved the noblest poetry, lyric, epic, and dramatic, which the imagination of man had brought forth—unrivalled then, never surpassed since." The world was again placed in possession of models of biography and history, philosophy and metaphysics. "Then, too, in this literature of the past were uncovered the foundations of the very science which would now consign the classics to oblivion." Men learned anew from the example of Rome that filth was not necessary for holiness, that personal cleanliness was conducive to health, and that self-torture was not a prerequisite for future happiness. Thus Greek and Latin together with mathematics came to occupy the dominant place in education which they held far down into the nineteenth century. It cannot justly be said that science was hampered by classical training, for in the wake of the classical revival followed the great age of discovery, and many great names in science date from the time immediately succeeding. The term "liberal education" is justified because whatever may be the defects of classical education "it has always instilled into all those subjected to it a respect for knowledge and learning in any form and in any direction, possessing a liberalizing influence which seems at times sadly lacking in purely scientific or technical training." Yet, in spite of this liberal attitude of classical studies, they were attacked as being narrow, and a strong and largely successful attempt has been made to overthrow them. The attitude toward the classics has been extremely hostile and in many quarters Greek has all but disappeared. In college, science, economics, and in a restricted degree modern languages have been substituted. This leads up to the very important question as to what is education. Its chief purpose is to give use and control of the mind so that it can be applied to any subject, "and especially to a subject which it is a duty and not a pleasure to

master and understand." With this end attained one can turn to any subject and learn it so far as one's natural powers permit. The old system gave this control of the mind, and the college graduate went forth with a good knowledge of a few things and not with a useless smattering of many things. Senator Lodge, recalling his own early training received in the schools of fifty years ago, fails to see that the younger generations about him have developed in any better degree. He thinks that the present world-crisis is largely the result of modern scientific education which is so largely detached from the spirit. The common charge brought against the classics is that they make no preparation for after-life, by which is meant that they do not assist in the making of money. But the higher education looks beyond this and has as its end the development of the intellectual faculties. Those who have moved the world have not been men whose time and energy were devoted to the making of money. The charge that the classics are neither necessary nor useful in after-life is altogether too vague. Such training is of inestimable value in the learned professions of medicine, law, the ministry, and in science itself. It is often said that the average man has no need for all this. But the same arguments would apply to other subjects as well. Some insist that the classics should be wholly replaced by the modern languages. The importance of modern languages is not to be ignored, but it is not necessary nor desirable to displace classics to learn them. The ability to speak two or three modern languages "is not incompatible with ignorance or illiteracy." Then, too, there is the old familiar assertion that one can acquire acquaintance with the literature from translations. In the literature of mere knowledge the loss is not of such importance, but the beauties of poetry will be impaired. The cases usually cited to prove the contrary are not to the point. Thus in the English translation of the Bible we have in reality a newly created work. It is just as profitable for the average boy to study Virgil as to be instructed in the technicalities of science. The point is rightly made that it is not the higher science that these objectors usually have in mind, but merely vocational training. Milton is cited as an example of a fine classical scholar who fully appreciated the value of real science. Under the old curriculum boys at an impressionable age became familiar with the great deeds of antiquity and the heroic characters of literature, and lessons of patriotism were imparted to them. In conclusion, Senator Lodge insists that after all there must be imagination. The great treasures of the imagination are literature, and this is stored in books. Education that takes no account of literature is not education. If literature and art are a part of education, the great classical models cannot be excluded.

Book Reviews

The First Five Years (1911-1915) of the "Journal of Roman Studies."

This periodical, the organ of the Society for the Promotion of Roman Studies of London, has for its field the "history, art and archaeology of Rome, Italy and the Roman Empire, down to about A.D. 700." It appears twice a year, is illustrated, and each issue includes notices of recent publications. The first five years of its existence deserve recognition in the form of a review, however brief.

History is represented by seven articles, including Professor Reid's painstaking study of the account of the Second Punic War by Polybius (III [1913], 175-96); he concludes that, in investigating the causes of that war, "we must deplore the loss of the histories of Sosylus and Silenus, and the neglect by Polybius of writers not in sympathy with Rome"; and adds: "although Polybius must have traversed Italy often, he is provokingly wanting in precision when its topography comes in question. He prided himself on his acquaintance with fields of battle. But the controversies which have raged round the conflicts at the Trebia, Lake Trasumennus and Cannae show how little his knowledge has benefited his readers." Mr. Hunter's detailed study of the evidence as to Cicero's journey to his province of Cilicia (III [1913], 73-97) is likewise of interest to all students of the orator's life, forming at the same time a solid contribution to our apparatus on the historical geography of the eastern provinces of the Roman Empire.

Religion claims eight articles, including Viscount Bryce on "Religion as a Factor in the History of Empires" (V [1915], 1-22), and two discussions by Warde Fowler on the original meaning of the word *sacer* and on the *mundus*—which monument itself seems to have been discovered by Commendatore Boni on the Palatine only a few months after the article was written.

Both law and literature are scantily represented, since most British work in these fields appears in other journals. But all Virgil lovers will derive much pleasure and profit from Dr. Mackail's address on "Virgil and Roman Studies" (III [1913], 1-24), a brilliant contribution to the interpretation of a great poet in the light of his local surroundings. The ideal here held up, of an exegesis of Virgil—a "new Conington"—in which all the resources of modern science may be utilized, is inspiring and perhaps not altogether unattainable; certainly the way is here indicated which leads toward that goal. The subject of "Virgilian archaeology," that is, the poet's studies in the antiquities of Italy, will eventually have to be viewed as part of a larger whole, namely, the history of

antiquarian pursuits in the Augustan age. Certain details in the present article will be difficult for archaeologists to accept; in particular, the pages on the *Sixth Aeneid* and its relation to a Minoan Cumae are unscientific in character.

Epigraphy is largely represented; no less than ten articles deal with inscriptions. Some problems having to do with Roman methods of building have interested two members of the American Academy in Rome, who have availed themselves of the hospitality of the *Journal*. Mr. Curtis calls attention (III [1913], 197-203) to the chemical properties of *pozzolana* as contrasted with those of sand, and to the usage of the ancient writers when referring to these two materials; and I have suggested (I [1911], 196-98) a causal relation between the abundance of timber in Italy in early times, followed by a scarcity of that commodity, and the peculiar tendency of the Roman builders, in comparison with the Greeks, to span wide spaces, first with wooden beams and then by means of arches, vaults, and domes.

Peculiar interest attaches to Commendatore Boni's account (III [1913], 243-52) of his discoveries on the Palatine, having to do with early imperial palaces, late republican houses, and the very origins of Rome. The Palatine is indeed coming to its own; for Professor Richmond, in an elaborate article (IV [1914], 193-226), following in part the suggestions of Pinza (*Bollettino Comunale*, XXXVIII [1910], 1-41), has developed a comprehensive theory of the topography of the Augustan Palatine, and extends the hope that he may later "proceed in more detail to a description of the buildings and an interpretation of their significance as symbols of the foundation of the Roman Empire." In the meantime, he has applied to the late republican and early imperial buildings the new methods of determining the date of Roman concrete, and has made brilliant use of both literary and monumental evidence in reconstructing the Augustan Palatium. His methods appear sound to me, and his hypotheses plausible, even when they partake of the sensational. A word of caution, however, may be in order with regard to his theory of the residences of Augustus. The stately house characterized by ashy-gray concrete, and therefore dating from a period before *ca.* 29 B.C., the peristyle of which was destroyed to make way for the temple of Apollo, while its atrium was razed to the ground to prepare for the "atrium augurate conditum," is taken by Professor Richmond to be the residence voted to Octavianus in 36 B.C., at a time when he had already promised the erection of a temple to Apollo with adjoining porticos. I find it impossible to believe that a house voted under such circumstances would have been carried out with such a plan that it became necessary to destroy part of it in order to obtain building-space for the temple; the fact that the temple itself, built largely of marble and presumably requiring a series of years for its erection, was dedicated in 28 B.C., only eight years after the house was voted, seems conclusive. I would suggest, as another solution of the problem, that the decree mentioned in Cassius Dio xlix. 15. 5 was carried out at an interval of a few years in the form of the "atrium augurate conditum," which Richmond restores on the site of the "ashy-gray concrete" atrium; the

stately house, the vestiges of which are still visible, was some private mansion, antedating the period in question, and was demolished in the course of the building operations. The presence, according to my own observations, of red *pozzolana* in the lower portion of one of the walls of the "vestibulum" indicates that that structure in its present form dates at least from a later period than the "ashy-gray concrete" atrium.

Professor Haverfield's "Roman London" (I [1911], 141-72), Dr. Ashby's accounts of recent excavations at Ostia (II [1912], 153-94) and of the Roman remains on the island of Malta (V [1915], 23-80), and Mr. Robert Gardner's study of the Via Claudia Nova (III [1913], 205-32) deserve special mention; and a remarkable group of articles by Stuart Jones, Mrs. Strong, and others on Italic and Roman art cannot even be enumerated here; they must be recommended strongly however to the student of Roman civilization for his careful perusal.

A. W. VAN BUREN

AMERICAN ACADEMY IN ROME

The Odes of Pindar, Including the Principal Fragments. With an Introduction and an English translation. By SIR JOHN SANDYS, Litt.D., F.B.A. (Loeb Classical Library.) London: William Heinemann, 1915. Pp. xlv+635.

Pindar has never been a popular poet. He has at all periods had enthusiastic admirers, but his difficulties and obscurities have often been the subject of comment. He belongs to that small class of writers of marked originality who either strongly attract or repel; he cannot be approached with indifference. Politian preferred the rush of Pindar to the Psalms, whereas a modern headmaster of a great public school has declared that "he is the most artificial and manneristic of the classic poets." Among the last words uttered by Bishop Moberly were heard indistinct phrases from his beloved Pindar whom he had taught to classes long ago at Winchester. George Bancroft, one of the earliest of our countrymen to profit by German classical scholarship, on standing for his doctorate at Göttingen in 1820, was examined by Mitscherlich on the Fourth Nemean of Pindar, "of all authors the most difficult," as he reports to a friend. Bancroft was called upon to interpret about thirty lines of this Ode appropriately beginning, "The best physician for labors which are ended is hilarity." He had studied Pindar under Dissen and he came through the examination with great success, destined to be a shining example of the value of classical training for the man who would enter public life to his country's honor.

Although the influence of Pindar upon our English poets is not so obvious as that of some other Greek writers, it has none the less been deep and lasting. Cowley has ranked by his contemporaries above Milton, although posterity, as

frequently happens, has reversed contemporary judgment. The inherent difficulty of Pindar's manner is reflected in Gray's *Pindaric Odes*, which have never had a strong hold on the populace, although in reality they present in the way of verbal obscurity less difficulty than does the *Elegy*, perhaps the most widely known poem in the language. The classical background necessary for a fair appreciation of the *Pindaric Odes* of Gray is indicated by Professor Mackail's inaugural lecture, delivered when he was elected professor of poetry at Oxford, some years ago. Mrs. Browning has openly confessed her indebtedness to the Theban poet.

Pindar has been eminently fortunate in his editors, beginning with Aldus in 1513 and ending with Sir John Sandys in 1915. Among his editors stand the names of Stephanus, Erasmus Schmid, Benedictus, Heyne, and Boeckh. In America no classical author has been better edited than has Pindar by Professor Seymour and by Professor Gildersleeve, and, for some of the fragments, by Professor Smyth.

Sir John Sandys' volume, prepared for the Loeb Classical Library, displays, as would be expected from such a scholar, every mark of erudition. The introduction falls into seven parts as follows: "The Life of Pindar," "The Style of Pindar," "The National Festivals," "The Structure of Pindar's Odes," "Pindar's Dialect," "Manuscripts," and "The Text," together with an adequate bibliography. In addition to the complete poems he has gathered together the principal fragments, old and new. The book concludes with a full index of proper names and of matters pertaining to them.

The accompanying translation, quite lacking in poetic fire, is a reasonably literal version possessing mannerisms of its own. Of these mannerisms one of the most marked is that found in long or involved sentences where to preserve clearness the translator repeats a word found only once in the original. This is practiced with special frequency with proper names: e.g., *Ol. i. 11*, Hieron; *Ol. i. 24*, Pelops; *Ol. ii. 5*, Theron; *Ol. ii. 26*, Semele; *Ol. vi. 85*, Thebe; *Ol. viii. 16*, Zeus; and in short sentences, frag. 30, p. 514, the Hours; frag. 214, p. 608, Hope. For the same treatment of a common noun, cf. *Ol. ii. 7*, sires; *Ol. ii. 95*, envy; *Ol. vi. 47*, bane, harmless bane. Such repetitions as the last cited easily develop into a characteristic trait of style, and they are frequently used with telling effect by President Wilson. Take, for example, the following gathered at random from his Message to Congress, April, 2, 1917: "there are serious, very serious, choices of policy to be made"; "the vindication of right, of human right"; "duty, practical duty." Such repetitions are more rarely found in Pindar than Sir John's translation would lead one to believe. For a Pindaric repetition, see *Pyth. ii. 49-50*, *θεός*. Occasionally, perhaps due to the desire to preserve continuity in an involved sentence, a phrase is added, not found in the original; *Ol. vi. 53*, "and no marvel"; *Pyth. iv. 28*, "even the Triton." On the other hand, in *Ol. vii. 18*, *εὐνυχόρον* is omitted in the translation.

In case of an author like Pindar differences of interpretation are inevitable and, for the most part, must remain mere matters of opinion or taste. In some instances I believe there is incorrectness of translation: e.g., *Ol.* i. 23, *ἵπποχάρμαν* means "delighting in steeds," not "warlike." See *Pyth.* ii. 2, where *σιδαροχαρμῶν* is correctly translated of horses "that rejoice in steel." In *Pyth.* ii. 30, *ἐξάϊρετον* means "specially picked out or chosen," not "wondrous." We are always startled by the rendering "cannibal" (*γαστρίμαργον*), *Ol.* i. 52, though the poet is made to disclaim any desire to apply the term to any one of the gods. It gives a grimly humorous turn not found in the original. In *Ol.* i. 30, *χάρις*, I should not take as a proper name "the Grace of song," but, recognizing a reference to an eternal frailty ("The wish is father to the thought"), the inclination to believe what delights or pleases, I would follow the scholium cited by Professor Seymour and translate "charm of poesy." In *Ol.* xi. 10 the reading is doubtful, but I suspect that the general meaning is rather that from God alone a man has uniform poetic inspiration. In *Pyth.* ii. 43, through inaccurate transcription, an illogical sentence is ascribed to Professor Seymour. The book seems to be remarkably free from misprints. I have noted a loss of a subscript in *Ol.* xi. 3, *Ὀλυμπία* and frag. 109, p. 567, *εἰδία*. In the footnote to *Ol.* xi. 3 read *δμβρίων* for *δμβίων*.

In general appearance this volume of Pindar is somewhat superior to the earlier volumes of the series. The binding, although still too flimsy, maintains its shape better than that of other volumes, and the gilding at the top has not been smeared on so carelessly. However, the frequent change of type spacing, the continued inferiority of the paper, and the very narrow inner margin conspire to make the page unattractive to the book lover. These volumes must always be of great importance to the professed classicist, but it is more than doubtful that they will ever fulfil the original purpose of the series. With this latest edition of Pindar, published in 1915, placed side by side with the first edition published by Aldus in 1513, even the least appreciative bibliophile would have no hesitation in awarding the palm to Aldus. That after four hundred years of precept and example the modern printer should make so poor a showing in comparison with the pioneer is a humiliating fact which should rouse to alarm and spur to action all lovers of the beautiful who have seriously at heart progress in the fine arts. It is presumably too late now to change the general appearance of this special series which seems destined to remain a reproachful monument to a lost opportunity.

G. C. SCOGGIN

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